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# The CHRISTIAN CENTURY

*Published Weekly*

## Next Step in Church Union
By C. Stanley Lowell

## India's Foreign Policy
By S. S. Raichur

## The Ordeal of the Chinese Church
By Paul Hutchinson

## This Nation Needs a Responsible Government
*An Editorial*

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## In This Issue

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## Notice

Negotiation between representatives of the Chicago printing industry and the typographers' union is still continuing. In view of the fact that no agreement has been reached after several weeks, it is impossible to predict the outcome.


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November 20, 1946



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## Calendar of Coming Events

Nov. 20-21. National Temperance Movement Convention, Chicago.
Nov. 21-22. South Carolina Disciples Convention, Columbia.
Nov. 24. Charles Street Forum, Boston; Henry J. Cadbury, speaker.
Nov. 24. Chicago Sunday Evening Club; Walter H. Judd, speaker.
Nov. 24. Ford Hall Forum, Boston; Lewis Browne, speaker.
Nov. 25. Chicago Institute for Religious and Social Studies; Rufus M. Jones, speaker.
Nov. 26. Diamond Jubilee Convocation, Elmhurst College, Elmhurst, Ill.; Reinhold Niebuhr, T. V. Smith, speakers.
Nov. 26. New York Institute for Religious and Social Studies; Pitirim A. Sorokin, Whitney J. Oates, Leo Gruliow, speakers.
Nov. 28. Thanksgiving Day.
Nov. 28-30. Annual Meeting, National Council for the Social Studies, Boston.
Dec. 1. First Sunday in Advent.
Dec. 1. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Dec. 1. Chicago Sunday Evening Club; Richard C. Raines, speaker.
Dec. 1. Ford Hall Forum, Boston; Carey McWilliams, speaker.
Dec. 2. Chicago Institute for Religious and Social Studies; Perry Miller, Charles P. O'Donnell, speakers.
Dec. 3. Boston Institute for Religious and Social Studies; David R. Dunigan, S. J., Jerome S. Bruner, speakers.
Dec. 3. New York Institute for Religious and Social Studies; Louis Finkelstein, Harold D. Lasswell, Lyman Bryson, speakers.
Dec. 3. Washington, D. C., Auxiliary, American Mission to Lepers, Washington, D. C.
Dec. 3-6. Federal Council of Churches Biennial Meeting, Seattle.
Dec. 4. Meeting, Advisory Council, American Bible Society, New York city.
Dec. 8. Universal Bible Sunday.
Dec. 8. Chicago Sunday Evening Club; Sherman Skinner, speaker.
Dec. 8. Ford Hall Forum, Boston; Reinhold Niebuhr, speaker.
Dec. 9. Chicago Institute for Religious and Social Studies; William W. Sweet, Horace Bushnell, speakers.
Dec. 10. Boston Institute for Religious and Social Studies; Perry Miller, Katherine M. Wolf, speakers.
Dec. 10. New York Institute for Religious and Social Studies; Louis J. A. Mercier, Wendell Johnson, George N. Shuster, speakers.
Dec. 10-14. Methodist Board of Home Missions and Church Extension, Buck Hill Falls, Pa.
Dec. 12. Annual Meeting, Friends of the World Council of Churches, New York city.
Dec. 12-14. Fifth Annual Rural Life Conference, Earlham College, Richmond, Ind.
Dec. 27. Intervarsity Student Missions Conference, Toronto.
Jan. 14-17. Foreign Missions Conference of North America, Buck Hill Falls, Pa.
Jan. 16. Council of Church Boards of Education, Boston.
Jan. 26-Feb. 2. Youth Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

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## EDITORIAL

THE tenth major political shift in the past 90 years of American history gave the Republican party control of both houses of Congress. In the Senate that party's margin is a narrow two votes over the 49 necessary for a majority. In the House the Republican margin is 28 above the 218 required to pass legislation. The reorganization which will occur in both bodies when they convene in January will bring before the public in new roles some men who have become well known as leaders of the minority and many others who have yet to win their spurs. It now remains for the victors to demonstrate their capacity or lack of capacity to produce and enact a constructive program. Since their campaign was waged primarily against policies which had become onerous to the majority of citizens, that program remains to be formulated. Upon the party's success in this endeavor depend its hopes in the presidential contest two years hence. One of the positive results of the congressional election was the evidence it brought forth that the corrupt machine rule of such cities as Chicago, Kansas City and Jersey City is on its way out.

### Political Upheaval Begins in America

### Communists Win In France

THE SPECTER of a Communist France dominating western Europe rose again on November 10 when that party received 5,000,000 of the 17,000,000 votes cast. Communist gains were registered at the expense of the Socialist party, which won only 90 seats of the 544 in the Assembly. The Popular Republican Movement (M.R.P.) secured 161 seats to the Communists' 170. Since the Communists secured a plurality instead of a majority, it is probable that they will find themselves unable to form a government. If that occurs, the M.R.P. may be expected to form a coalition regime with the Radical Socialists. Such a regime will labor under the difficulties which are likely to dog the steps of a combination of parties so disparate, but the common fear of further Communist gains if it fails should provide the incentive for the compromise and cooperation which were so notably lacking in French politics before the Second World War. The situation which now obtains in France provides a supreme test for the new constitution. Under this charter, it is still necessary to elect the second division of the national legislature. This "Council of the Republic" will be voted on on December 8. The two bodies will meet late in December or early in January to choose the president of France. The present constitution, unlike that which the French people rejected earlier this year, reserves most of the powers of the government to the Assembly. In the light of the returns from this election, this decentralization of power is proving its wisdom.

### Wisconsin Defeats Bus Amendment

BY A VOTE of 530,000 to 463,000, the people of Wisconsin defeated the proposal to amend the constitution of that state to permit transportation at public expense of pupils of parochial schools. This wise action should dispose for some time to come of the attempts of Roman Catholics to secure from tax funds assistance in their program of sectarian education. But it will not do so permanently, as those who know the history of the Roman Church's persistent efforts in this direction realize. In Wisconsin the issue may be expected to come up under some other guise when opportunity offers. In nearly half the states of the union it has been raised in one form or another by that church in recent years. The Wisconsin decision represents a major reverse, but a church policy which is fundamentally hostile to the principle of separation of church and state will find other means of expression. Henceforth, however, it will encounter in Wisconsin the determined opposition of a majority of the citizens, to whom the discussion over this proposal proved an arousing and enlightening event. The most important factor in awakening the voters there was the Protestant churches. Under the careful and moderate leadership of the Wisconsin council of churches, they learned for the first time the value of large-scale cooperation on an issue of primary civic importance. The success of this cooperation should go far to break down the sectarian inhibitions of a number of denominations, particularly of many Lutherans, who

emerged for the first time from the spiritual isolationism in which they sought to protect their denominational heritage into a broad acceptance of their responsibilities as Christian citizens. They should now realize that they cannot hope to do their part to conserve and extend the Protestant principles which underlie all freedom of religion in America unless they are prepared to do so in continuous cooperation with others of like faith.

## Newspapers Yield To Intimidation

A NOTABLE feature of Wisconsin's discussion of this issue was the cowardice of most of the newspapers of the state. With the exception of two Madison papers and one or two in other cities, they maintained silence or advocated a "Yes" vote on the amendment. One reason for their position came out toward the end of the campaign, when the *Herald Citizen,* the weekly tabloid issued by the Roman Catholic diocese of Milwaukee, revealed that it had polled the daily and weekly newspapers of the state on the issue. It reported, erroneously, that they stood 35 to 1 in favor of transportation of parochial school pupils at public expense. It is not difficult to see why many papers yielded to what amounted to intimidation. Such a request, coming from the official organ of the most powerful diocese in Wisconsin, suggested to timid publishers that they had better report an attitude favorable to what seemed to be the preponderant power in state politics. Their position reflected the fright of the business community. Fears of Catholic retaliation closed the mouths of most of the business men of the state. The papers, with the honorable exception noted, are sensitive to anything that affects advertising and mortally afraid of a church-inspired boycott. So they came obediently to heel. The outcome of the election should open their eyes and cause them to realize that their betrayal of their public function is the surest way to destroy that freedom of the press without which most of them could not hope to survive. Their abdication sets in an even more favorable light the service rendered to sound citizenship by the Protestant churches.

## Russian Baptists Are Encouraged

RUSSIAN Baptists report that their work is free and flourishing. The recent visit to the Soviet Union by Dr. Louie D. Newton, president of the Southern Baptist Convention, resulted in a cheering report by Dr. Newton and, later, a letter to American Baptists from the officers of the All-Union Council of the Union of Evangelical Christian Baptists in Russia. The letter asserts that the Baptists and others enjoy "complete religious freedom" in their work. "We deeply respect our Soviet government which has given us this freedom and protects it from any violation whatever. In our country all churches and religions enjoy equal and complete freedom. Because of this freedom we have a flourishing spiritual life in our churches." Five features are listed as defining the "spiritual work" of the churches. These are: the principle of unity, which has brought together into one union the Baptists, the Evangelical Christians and the Pentecostals; the preaching of the pure gospel, with emphasis upon the sin-offering of Christ, his divine nature as recorded in the Gospels, and his miraculous deeds; the preaching of sanctification, which is defined as meaning "spiritual depth, purity and sanctity of life," with emphasis upon the "deep, meditative Christianity" of Mary (while "in many countries Christianity suffers from the restless spirit of Martha"); the simplicity of early Christianity in worship and places of meeting; and the principle of "carrying on God's work in our country with our own means." While statistics are deemed unimportant, it is noted that 30,000 converts were baptized in the first half of the summer and as many more were expected during the second half. The social work which the churches do, in addition to their spiritual work, consists in making regular monthly offerings for the orphans of soldiers. It is clear that the Russian Baptists are an important factor in their nation's religious life, and equally clear that their freedom is conditioned upon the strict limitation of their activities to "spiritual work." One wonders what would happen if Russian Baptists took such action in regard to any government policy as American Southern Baptists, led by Dr. Newton, took in regard to their government's policy concerning the Vatican embassy. Would this be "Martha's restless spirit"?

## Sues to Stop Radio Liquor Advertising

A SUIT has been filed in the federal court at Louisville, Kentucky, with a view to ending the intolerable nuisance of liquor advertising over the radio. Specifically, the suit is against the Columbia Broadcasting Company, five of its officials, and two firms of distillers. It asks the dissolution of C.B.S. and $15,000,000 damages. The legal ground of the complaint is that liquor advertising by radio, being designed to stimulate the sale and use of alcoholic beverages wherever the voice of radio is heard, conflicts with the spirit of the 21st amendment to the Constitution which, in repealing prohibition, also forbade the transportation of liquor into any state for delivery and use contrary to its laws. The intent of that section of the amendment, it is held, was to protect dry areas, which are now invaded by high-powered liquor advertising. It is further claimed that C.B.S., while making millions out of its liquor advertising, refuses to sell time for the advocacy of abstinence. The evil is certainly as great as the petitioners claim. It is even greater, for liquor advertising in magazines of national circulation is equally pervasive and demoralizing. We could wish that the suit had a better chance of success than it seems to have. It may have the value of calling attention to this misuse of a public resource, the radio spectrum, for purely mercenary and anti-social ends, but as an effective method of abating the nuisance and protecting the public this approach seems ill advised. An application for an injunction, or a series of injunctions, to stop the introduction of liquor propaganda into dry territory would, if granted, give time for constructing a more comprehensive program. It seems far more likely that judges would grant such injunctions or that the Federal Communications Commission could be moved to take

appropriate action for the restraint of unlimited liquor advertising, than that a successful suit can be prosecuted for the dissolution of one of the great chains and for the recovery of $15,000,000 damages by the petitioners, even though the latter promise to use the money "for broadcasts in the public interest, including plaintiffs' non-drinking broadcasts."

## Oft-Deferred Assembly Called by Chiang

FIGHTING in China recently has been heaviest in Shantung and in southern Manchuria. These battles on opposite sides of the Yellow sea are related to the government's objective of isolating the Communists in Manchuria from their source of supplies to the south. A drive along the Korean border served the same purpose, cutting off aid which might reach the Chinese Communists from Soviet-occupied northern Korea. The continuance of civil war does not provide a very propitious setting for the meeting of the National Assembly. Repeatedly deferred since before the beginning of the Second World War, this assembly has brought more than 600 delegates together in Nanking to write a constitution for the country. When this charter has been written and adopted and an election held, China may claim to have made a beginning toward democratic self-government. Until then it remains a dictatorship. This fact is frankly faced in the Christian community in China, and ought to be recognized here. Recently a dozen leading Chinese Christians issued a declaration calling for peace and reformation in national life. They pointed out that the continuing civil war is an intolerable burden after what the people have gone through for years, condemned both sides for inconscionable invasions of human rights, and asked for freedom and order. Finally, they demanded "a thoroughgoing reform in our government," declaring that "there is no denying the fact that there is corruption, rottenness and inefficiency in the present government." That is strong language, but the situation calls for it. "To get at the situation in a fundamental way calls for the immediate cessation of internal hostilities, the resumption of transportation, the reorganization of the army, the calling of the national congress, the adoption of a constitution, the holding of popular elections and the reorganization of the government." That is a large order. It will take big men to fill it.

## Protestant Anglicans Repudiate the Mass

WHAT Religious News Service's London correspondent calls "pandemonium" broke loose during the celebration of "High Mass" in St. Columb's Church. Celebrants and protesters were alike Anglican. Officials of the "National Union of Protestants" interrupted the service to present to the Bishop of London, who was to preach the sermon, a written declaration saying: "In the name of the Protestant people whom we represent, we rebuke this Romish Mass and you, my lord, for taking part in it. Our English churches are not licensed for the playing or performing of the Mass. We demand that these practices be made to cease in all churches under your jurisdiction." Missiles flew (and perhaps also missals) and there was scuffling in the aisles. Dimly we recall the old story of a similar demonstration of protest long ago in St. Giles, Edinburgh, when an old woman precipitated effective popular resistance to the Roman ritual by hurling her three-legged stool. The recent outbreak in St. Columb's indicates the tension between the Anglo-catholic element in the Church of England and the more determined among those who oppose it. The National Union of Protestants, claiming 25,000 members, is made up of the more militant of the Protestant Anglicans. This is not its first demonstration. That many Anglo-catholics hold a doctrine of the "real presence" which is indistinguishable from transubstantiation and think of the Holy Communion precisely as Roman Catholics think of the Mass, is well known. But the use of the terms "Mass" and "High Mass" gives added provocation to those who point out that these are no part of the vocabulary of the Book of Common Prayer. During the three centuries from Edward VI's first prayer book, the "Mass" was banned in the Church of England as denoting the Eucharist with its distinctively Roman ritual and doctrinal content. Since the Oxford movement of a hundred years ago, there have been persistent efforts to bring it back, with or without legal authorization. It does not seem probable that much progress toward a Christian peace between the parties will be made by the interruption of services on the one hand and the hurling of hymnals on the other.

## Make This a Real Thanksgiving!

SOME AMERICANS who ordinarily eat 3,500 calories of food a day will gorge themselves on Thanksgiving Day this year. But others will share this occasion for gratitude, as Church World Service asks, with the hungry children of Europe and Asia. This agency of the churches confronts a winter of appalling suffering. Last winter at least 6,000,000 died in Europe alone, and in the coming winter an even greater toll may be taken. C.W.S. is therefore making a "Share Your Thanksgiving" appeal for $2,000,000. Dr. A. L. Warnshuis, executive vice-president of the organization, calls attention to this appeal in a letter. "Church World Service," he says, "represents the combined action of the people of the Protestant churches of the United States to alleviate the human misery of those all over the world who suffer from hunger and cold as well as from spiritual depression and isolation. Through gifts to their denominations channeled through Church World Service, Christian people are sending prompt help to areas of greatest need, dividing their efforts almost equally between gifts of money and gifts in kind, such as clothing and food. To all of us, the unanswered cry of hungry children is the bitterest sound in the world. Childhood is the unfulfilled pledge of tomorrow. But in Germany, India, China, Poland, Italy, Austria, Greece and other countries the pitifully meager bodies of the children have few defenses against the winter's cold. In order to send a message of hope to those in need and especially to hungry children, a 'Share Your

Thanksgiving' appeal for $2,000,000 is issued jointly this year by many denominations and Church World Service. I hope that every Christian on Thanksgiving Day or on some early occasion will make an extra gift through his own church or through Church World Service, measuring the size of the gift by the awfulness of the need and the scope of God's love." We share Dr. Warnshuis' hope and at the first opportunity take this method of bringing the Thanksgiving appeal of Church World Service to the churches. The address of this agency of the churches is 37 East 36th St., New York 16, N. Y.

# This Nation Needs a Responsible Government!

FOLLOWING the Republican landslide, President Truman issued a statement which will long stand as an expression of high patriotism. Confronted by a division of power between a Republican Congress and a Democratic executive, he frankly recognized that this division can in the next two years bring the government of the United States to a complete paralysis. "Only by the exercise of wisdom and restraint and the constant determination to place the interest of the country above all other interests," he said, "can we meet and solve the problems ahead of us." Admitting that "an effort by either the executive or the legislative branch of the government to embarrass the other for partisan gain would bring frustration to our country," he pledged full cooperation with Congress "in every proper manner" and asked its members to reciprocate this spirit.

With full credit to President Truman for the nobility of his purpose, it is our opinion that his purpose will fail unless it is implemented by a change in the structure of the executive function. The next two years are certain to prove to be among the most crucial of our national existence. Massive issues of the first importance confront us at home and abroad. With the best of intentions in both the legislative and the executive branches of government, these issues are certain to bring a clash between them. The central question today is how, in spite of inevitable differences aggravated by the approach of 1948, the United States can have responsible government.

We believe that responsible government is possible only if President Truman is prepared to form a bipartisan or coalition administration. The experience of Woodrow Wilson after 1920 and of Herbert Hoover after 1930 shows what can and will happen now unless the President acts to forestall stalemate between the executive and Congress. Both these predecessors of his attempted to deal with adverse majorities in the national legislature. In both instances, the division of political power, aggravated by the approach of another presidential election in which a change of party was a probability, produced stresses and difficulties which brought the government of the United States virtually to a standstill. If that happens now, it will be a national disaster and a world calamity.

The President can avert such a disaster. He can avert it by calling in the leaders of the Republican party and setting up a coalition administration with their cooperation. In such an administration, cabinet posts could be divided between representatives of the two parties. Posts which require maximum cooperation between Congress and the executive should be filled by Republicans, nominated by their own party but appointed by the President. They alone can secure the necessary support from a Congress in which their party has majorities in both houses. Posts which are essential for the preservation of the Democratic party structure should be retained by their present incumbents. All cabinet officers should be required to enter into an agreement to act above party and in the interest of the nation in everything essential to the proper functioning of responsible government.

A coalition administration, such as we propose, would steer clear of the difficulties inherent in the suggestion made by Senator Fulbright. His idea was that the President appoint Senator Vandenberg secretary of state and then resign. This would automatically make Senator Vandenberg president. Such a suggestion is a credit to the patriotism of the senator from Arkansas, but not to his perspicacity. It would be an ignoble evasion of Mr. Truman's primary obligation. He was elected, potentially, by the people to the presidency of the United States. He cannot in honor shirk that responsibility. He is also the head of his party. That too is an obligation which he cannot lightly put off. If he should resign, hundreds of thousands of party officeholders would be thrown out of office immediately. This would further diminish the prospects of his party in the next election. The President did right in refusing to listen to the senator's suggestion.

With President Truman administering his office as the head of a coalition government, no such needless sacrifice would be required. The postmaster general, for example, would continue in office. The patronage structure would continue unchanged until the next election. The Democratic appointees in navy, interior, commerce and the attorney general's departments might continue. Since Secretary of State Byrnes is conducting his department on lines that are essentially bi-partisan, he too might remain. But the secretaryships of the treasury, war, labor and agriculture, and the critical undersecretaryships in the department of state which deal with issues of economic policy, ought to be offered to those Republicans whom their party, as represented in both houses of Congress, nominates for these offices.

Unless such a coalition government is set up, the United States is certain to suffer greatly in both its foreign and its domestic relations. The nub of the difficulties which will then arise to paralyze responsible government lies in the fact that the approach of the 1948 election will inevitably cause both the President and Congress to place partisan considerations above the national welfare. This will occur in spite of the noblest resolutions on the part of both President and Congress. The fact remains that the President possesses the power of veto over legislation passed by a majority of Congress. Once this veto is imposed, legislation is forestalled unless its sponsors can muster a two-thirds majority. Republican majorities in either house are

too small to pass bills without Democratic help. The Democratic minority will fight hard to hold its members in line to prevent passage over the President's veto. They too will be looking forward to the next election in the hope of recapturing power. In that situation we have not merely the possibility but the probability of a struggle which will stall the entire machinery of government. Such a paralysis, coming at a time when we are shifting from a war to a peace economy and when the whole structure of peace is yet to be created, would be a disaster. Its dire consequences would affect the people not only of the United States but of the whole world.

President Truman has it in his power to prevent this disaster from occurring. He can do so by matching an extraordinary development, which was not foreseen by the writers of the Constitution, by an act of extraordinary statesmanship. By breaking precedent and forming a coalition government, he can go down in history as the President who, in a moment of great national peril, rose above partisanship to give this country responsible government. Such an action would injure neither himself nor his party. It would be recognized by the entire nation as an act of unselfish patriotism. Nothing could more quickly reverse recent trends of public regard and restore the affection with which he was held for so long after he assumed the heavy obligations he desired so little. That would produce political consequences to which his party can hardly be insensible.

On the other hand, the Republican party could enter into such a coalition in the knowledge that, by its readiness to assume responsibilities with which it has been invested by the electorate, it too could approach the 1948 elections with full confidence. It would be challenged to rise to the obligations which rest on the majority to provide a constructive program, since it would know that its proposals were not foredoomed to frustration at the hands of a hostile executive. It could bring its best leadership to the fore and rest its case for full power after 1948 on its record of performance in the national interest.

Good intentions alone cannot produce the close cooperation which is now necessary. What is needed is a change in the structure through which the executive arm of government functions. Unless this is provided the best intentions are predestined to frustration. Then what? The President has offered to meet good will with good will, but he has left open the question whether he is prepared to meet what he may interpret as ill will with good will. He has not agreed, and he cannot agree, to refrain from using his power of veto. But if he forms a coalition cabinet, he could agree to use his power of veto only in accordance with the advice of that body.

It lies within the power of President Truman to create such a coalition government. Nothing else will prevent confusion at home and a tragic weakening of American influence abroad. Nothing else can avert exploitation by both parties of the division of power between Congress and the executive which will exist for the next two years. Nothing else can give America the responsible government it needs at this critical juncture in our national life. Nothing else can produce the close consultation, the moderation and the cooperation on all major issues which the American people demand. Mr. President, the nation needs responsible government. You can give it to us!

# The Ordeal of the Chinese Church

[EDITORIAL CORRESPONDENCE]

*Shanghai, October 26*

SHANGHAI has grown from a city of a million and a half to one of four million in the twenty-five years since I last saw it. Skyscrapers have sprung up all over the business district. The traffic jam in the narrow streets and on the bridges defies description. Yet as I watch the leaders of the church go about their work, I wonder whether I have ever been away. When I left, the various mission headquarters were wrestling with the allocation of funds from the denominational and interdenominational advance movements that followed the First World War. Now I return, after a quarter-century, to find the same headquarters wrestling with the allocation of funds from the advance movements that have followed the Second World War. And if I, or my ghost, were to come back again after another quarter-century interval, would I find them . . . but I refuse to pursue that sentence to its logical conclusion.

However, there are important differences between what is happening in the Christian community in China these days and what happened twenty-five years ago. Today's church leaders have to plan and appropriate for a church that has been shattered by eight years of the most savage sort of war. Their committees must deal with long lists of property losses. In much of the country the problem confronting them is not that of getting reinforcements to a going concern but of sending in workers to start operations moving again where they have all but come to a standstill. First and foremost, this is a rescue job. But the rescuing is complicated by the knowledge that decisions as to what enterprises shall be rescued, and on what terms, are likely to determine the nature of the Christian movement for decades ahead. With the country in such internal discord, these are difficult days in which to make such far-reaching decisions. It will be easy to guess wrong.

The war years have been hard years for the Chinese church, but they have also been glorious. They have witnessed the compiling of such a record of faithful loyalty to the interests of the people and to the Christian message that the church now stands at a new peak of public acclaim and influence. The "shattering" of which I spoke has been almost wholly physical; there has been no destruction of the church's faith or sense of mission. Whether the Christian leaders and institutions were of the number that made the long trek to the free west, or of those that stayed on under the harrow of Japanese occupation, the record is the same—devoted, unconquerable and often, to the extreme annoyance of the Japanese militarists, baffingly ingenious, continued Christian witness. Secret prayer meetings and communion services, schools kept in being despite stringent regulations meant to disperse them,

the revival of congregations a thousand miles from their former homes—the stories of such triumphs are innumerable, and will be told with pride for years to come.

Nevertheless, the strain of the long war has taken its toll. A feeling of letdown, of the necessity for a breathing-spell for bodily and spiritual recuperation, is today reported from all parts of China. "The pace of recovery has been slower than we hoped," candidly admits the newsletter of the National Christian Council. What that really means, I suspect, is that the exhaustion of Christian workers had sunk deeper and spread farther than had been realized. Human nature can stand only so much, and these pastors, teachers, doctors and missionaries walked with peril and lived on short rations just about as long as they could without cracking. Now there are not many of them who should be doing much more than taking a good rest. Naturally therefore the life of the church at the moment seems to be in low gear. It is not on a dead center; things have not come to an absolute stop. But undeniably there is a pervasive slowdown, a feeling of weariness and dragging feet.

For this reason, Christian leadership here is emphasizing its concern for the rebuilding of the church. It uses that term more in a spiritual and psychological than in a physical sense. The war years have shown the secondary importance of physical equipment for many of the church's primary tasks. What is required, it is agreed, is a vast resurgence of enthusiasm for the spreading of the evangel. The church needs to be aroused to its responsibility as a witness in this hour of China's inner peril. The National Christian Council hopes that the session it is to hold next month—its first since 1937—will start this process of church revival. And it is planned to gather a great national convention of Christians some time next year to give the revival further impetus. As far as planning can do it, every possible action is being taken to get the Christian enterprise back to moving under full power.

The fact is, however, that this urgency to rebuild the church must reckon with a heritage that will make the accomplishment of its aims extremely difficult. Mistakes in the missionary strategy of the past are now catching up with the Christian community. Past failures to put primary emphasis on the building of the church mean that now, comparatively, the church is the weakest element in that community. Consequently, it has the fewest resources on which to draw. Hence the exhaustion that has overtaken all Christian workers leaves the church, for the present, sadly inert.

There are, for instance, about 125 churches in Shanghai. I have found no one, Chinese or missionary, who would assert that more than six of these are exerting any appreciable influence on the life of this key city. Generally they name only two. And the situation as it is reported from other cities is no better. In many, I fear, it is worse. There are great cities—Nanking seems to be one, though I shall be able to speak more confidently about that after I have seen it for myself—in which, despite the presence of nationally influential Christian institutions, there is scarcely one Christian church that can be said to be making its mark on the city's consciousness.

In explanation, the blame is always laid on lack of leadership in the Chinese ministry. But the real blame lies back of that. It lies in the failure of the missions in years past to nurture the growth of the church with the same watchful care and unstinting support that have been given to the growth of schools and hospitals. Understand, I am not criticizing the policy of nurturing schools and hospitals. The educational and medical work done in China has been one of the shining glories of the modern missionary movement, worth every cent and every life put into it. The trouble is that there has been no commensurate intensive development of the church. Until recent years, theological education has been a stepchild in the Christian educational enterprise, and half-prepared pastors have been left to struggle along in half-developed churches with half-illiterate congregations which never could hope to hold the loyalties of most of the young men and women who were graduating from the Christian colleges and even from the high schools. There are churches that are exceptions, I am aware. But ask the objector to this description of the situation to name these exceptional churches, and see how soon he runs out of names.

Part of the responsibility for this multiplication of weak churches has lain with the missionary devotion to the principle of self-support. Now, I believe in the principle of self-support. I am fully aware of the danger of a church of "rice Christians." While I was a missionary I wrote fervently of the need for self-support, and I would agree that in pressing for congregational self-support the missions have been seeking a desirable end. But this present situation discloses that self-support is not the be-all and end-all some of us have thought. So much depends on the level at which self-support is required. If churches are forced to attain self-support while their congregations are so small, so incapable of providing for a properly equipped ministry that they condemn themselves to sterile preaching, then self-support defeats its own purposes. A vicious circle is created. A weak church is able to do no more than support a weak ministry; a weak ministry can do no more than gather or hold together a weak church.

Unless the Chinese friends with whom I have been discussing this question are mistaken, there is plenty of money available among Chinese Christians for the support of strong churches with a strong ministry. But the sort of Chinese Christian who could provide this support will not throw himself into the life of churches whose ministry repels him or at least fails to command his intellectual respect. You may say that he should, but he won't. How many American Christians under like circumstances would? Here in Shanghai, for example, a city full of Christians who have graduated from China's fine Christian colleges, many with postgraduate study abroad, and who now command ample incomes, I find most of them either attending one of the "foreign" services or drifting away from the church altogether.

They still call themselves Christians, and they try to conduct themselves as such. But they are not in the church. Or not many of them. More of them are in the Y.M. and Y.W.C.A. When the marines held Sunday services in a theater here, I am told, the attendance of marines was nothing phenomenal. Yet Sunday after Sunday that theater was crowded to the doors by educated Chinese Chris-

tians who found in the marine chaplain a minister capable of speaking to their condition. Frequently large numbers were turned away.

If the missionary enterprise, as it is now being reconstituted, really wishes to see the Christian church make a mark on China commensurate with that which Christian schools, colleges, hospitals and medical schools have made (and will continue to make), then it seems to me that a change in strategy is called for. Let the churches that are cooperating in such a body as the National Christian Council or the Nanking Theological Seminary cooperate to see that in every large city there is developed at least one strong church. Make it a church with a task to call forth the best in a fully-trained and naturally endowed minister. Make its pastorate at least as attractive a post as a college professorship. Don't worry too much about self-support until the enterprise has had a reasonable time to recruit its constituency. If by reason of size or influence the city needs more than one such attention-compelling church, make the number two or three. But instead of frittering away what resources are available on numbers of chapels served by men with insufficient mental equipment, follow the same principle of concentration that has produced such remarkable results in other mission work.

Does that mean abandoning the chapels and the country churches? Of course not. But that is the point at which the Chinese Christian layman, a product of Christian schools, should be challenged to a service he is not now, in any large degree, rendering. With just a little instruction, perhaps after the Sigtuna model in Sweden or that of the schools Dr. Hendrik Kraemer is fashioning in Holland and near Geneva, Chinese Christians should be able to provide for these smaller congregations a type of local preacher or lay evangelist ministry much more effective than they have ever received from the pitiably paid and poorly educated men who have heretofore served such churches. Add perhaps a dash of the Iona idea, by which young graduates of theological colleges who have not yet incurred family responsibilities go into a special ministry to such churches for two or three years before settling into their larger parishes, and a method of building the church in the country districts and slum areas would develop holding more promise than that of the past.

It may be presumptuous even to suggest in such letters as these the way by which the rebuilding of the church in China should be undertaken. If so, I am ready to accept the rebuke that will come to me. But *something*, I am sure, needs to be done to give the church the centrality which it has not had, and does not now have, in the Christian enterprise in China. Something needs to be done to stop this procession of idealistic young Christians who pour out of the Christian colleges and universities and then, so far as the church is concerned, vanish into the void. To do that something, it is generally agreed, there must be a more arresting leadership in the Christian pulpit. But that leadership will not be forthcoming, save in quite insufficient quantities, until there are many more churches of the sort that call leadership forth. Mission attention, at least for the next few years, could wisely give special consideration to this question of making the Christian *church*, as well as the school and hospital, measure up to the opportunity that is China.

PAUL HUTCHINSON.

# Wasting Men's Lives

EDITOR THE CHRISTIAN CENTURY:

SIR: George Moore, so I learn from a review by Charles Morgan, used to describe unpunctuality as "wasting men's lives." He made careful calculations of how many hours he was kept idle by one of his unpunctual friends. In fifty years he had wasted six thousand hours, more than three years of writing time.

Here is a committee of busy men. Enter a latecomer with an apologetic smile. "So sorry, Mr. Chairman, to be late."

Then I suggest the chairman should fling manners to the winds and say: "You are late, sir, disgracefully late. Every one of us, twenty in all, have been kept waiting ten minutes, making a total of two hundred minutes, or in other words three hours and twenty minutes. What that is worth in the best working time of the day can be reckoned if you like at the very low figure of two dollars an hour. Then you are responsible for a waste of nearly seven dollars, and if you want to lift your head again among honest men you will drop seven dollars in the plate next Sunday as conscience money."

Or perhaps a more salutary way would be not to wait for the tardy one, but to tell him when at last he arrives: "We are in the middle of important business; you will catch up as best you can. It will not be easy. I am afraid we have already dealt with a question upon which you have decided views. We cannot go back. So now will you proceed with the matter in hand."

To secure punctuality in church is not easy, especially in days in which it is considered so little creditable to go to church at all, and church, it is thought, should be glad to have us early or late.

It was not always so. A great advocate of missions, a famous preacher in his day, Bishop Wilkinson, preached in the West End of London to vast audiences. These words used of his preaching speak volumes: "Those were the days when a prime minister would struggle to secure the last seat in the gallery." There is no doubt that such a preacher is an enemy of the unpunctual. On the other hand, does he not offer an unfair premium to the man who is willing to go an hour early? That might be no unprofitable use of time. But then again a mere seeker for sensation might hear, a seeker for light after a feverish rush might be shut out. Still it remains true that the wantonly unpunctual man will be punished by being left either in the back seat of the gallery or in no seat at all. That, however, is a rarer experience than it used to be.

No, there is no remedy for unpunctuality to which one can trust, except a dose of elementary Christian morals: let no man think of his own time, but of the time of others. Let no man waste either his own or his brother's life by turning up late. It will be only by taking seriously the kindergarten teachings of the Christian faith, which all of us take for granted, that we shall be able to see unpunctuality in its true light as a wanton waste of life. The unpunctual man does not even steal my time; he just wastes it.

Ever yours sternly,

QUINTUS QUIZ.

# Next Step in Church Union

By C. Stanley Lowell

THE NEXT STEP in church union should be a merger of the Methodist and Protestant Episcopal churches. This merger would involve no violation of the fundamental principles of either church. It is logical, possible and desirable. It is timely. It should be attempted.

The failure of the negotiations between the Protestant Episcopal and Presbyterian churches shows the unwisdom of attempting to overleap at one bound great diversities in origin, history and church government. While this failure was not absolute, the vote of the Philadelphia triennial convention of the Episcopal Church proves that little real progress was made in nine years of discussion. At the same time, this convention specifically authorized its commission on unity to open negotiations with other churches. One possibility that deserves the most careful exploration by representatives of both denominations is that of Episcopal-Methodist union.

### *Episcopal-Methodist Similarity*

These two communions have a common origin, common articles of religion, a comparable form of government. That is a good deal. We could hardly ask for more as a basis of union. Some nine years ago, at the same time that the Episcopalians made overtures to the Presbyterian Church, a similar invitation was extended to the Methodists. Since the three branches of Methodism were busy consummating their own union, it seemed wise to postpone action on the invitation extended by the Episcopalians. But now that the Methodists are happily unified there can be no further reason for delay. Let the negotiations begin—the sooner the better.

It has been said that the difficulty with Episcopal-Methodist union is that the two churches are too close to each other. There is warrant for the remark. Consider, for example, the common origin. John Wesley was a priest of the Church of England and remained so throughout his long and eventful life. The thought of withdrawing from that communion would have been intolerable to him. Any idea that he was "starting a new church" would have been equally repugnant. John Wesley was, in fact, so devoted to the Church of England and its traditions that he all but refused to take the step that was absolutely necessary for the growth of Methodism.

### *Wesley and Ordination*

When Wesley learned that "lay preachers" were conducting services of the Foundry Society he indignantly forbade the practice. It is Wesley's mother who is generally credited with changing his mind, or at least his practice, on this vital matter. As the famous story goes, when he came hurrying home to discipline Thomas Maxfield for his lay preaching, his mother met him with the remark: "John, take heed what you do with reference to that young man, for he is as surely called to preach as you are." After hearing Maxfield and then searching his soul for a considerable time, Wesley appointed him and, within the year, nineteen others to be lay preachers.

The question of the succession soon became a major issue for Wesley, and it undoubtedly is the crucial issue between Episcopalians and Methodists today. Here again Wesley was in torment of mind, torn between his natural loyalty to established practice and the crying necessities of the Methodist work. The demand for ordained clergymen to serve the rapidly increasing Methodist groups was imperious and clamant. This difficulty was especially felt in the wide reaches of the New World, where there were not always Anglican clergymen conveniently situated in near-by parishes, as was the case in England. Wesley realized that the new congregations could not be left permanently without the sacraments.

He had tried to persuade the Bishop of London to ordain ministers of his (Wesley's) appointing who would then be sent to America. The bishop could not see his way clear to do this. The administration of the sacraments by an unordained minister was, in Wesley's own words, "a sin which he dared not tolerate." There was only one alternative: Wesley must consecrate his own bishops who in turn could ordain the clergy. He held back as long as he could. Eventually, he saw the whole fate of the movement jeopardized by this predicament. Then, and only then, did he yield to Thomas Coke's importuning. He consecrated Coke a bishop. That was all. (It is interesting that Wesley never thought of ordaining any of his own itinerant preachers.) Coke ordained Asbury as deacon and presbyter and then as associate superintendent. The last meant simply "associate bishop." This was the basis of all subsequent Methodist ordination.

### *No Conscious Revolt*

There is evidence that Wesley was not too easy about the step he had taken. The reasoning by which he justified it (for example, citing Lord King's *Account of the Primitive Church*) need not concern us here. It is enough to note that he took this highly controversial action only with the greatest reluctance. It was no conscious revolt, no deliberate departure from established practice, but a concession wrung from him by insistent circumstance.

That the action was inconsistent may well be admitted. Whatever the primitive practice may have been, for centuries bishops had been regarded as an order definitely superior to the order of priests. Orders had all that time been conferred from above; that is, by clergy of an order higher than that of the man receiving the orders. According to universal practice, a bishop could be consecrated only by other bishops, generally three or more. Now Wesley and Coke were both priests in the Church of England; that is, they were on an equal basis in orders. Therefore Coke might as appropriately have consecrated Wesley as Wesley Coke. The fact that Wesley took such a step at all is significant. It is eloquent of his affection for the succession.

As for separation from the Church of England, it was the last thing Wesley ever contemplated. These are perhaps his final words on the subject: "I never had any design of separating from the church. I have no such design now. I do not believe the Methodists in general design it. I do, and will do, all in my power to prevent it. . . . I declare, once more, that I live and die a member of the Church of England, and that none who regard my judgment will ever separate from it." Charles Wesley was no less emphatic. Shortly before his death he said: "Whatever the world may have thought of me, I have lived and die in the communion of the Church of England, and I will be buried in the yard of my parish church."

Surely the picture is clear. Separation of the Methodist groups from the Church of England was never the intention of their leaders. Indeed, the leaders used their influence and example to prevent it. The separation was, properly speaking, an accident. Surely a breach that occurred by accident can be healed by design.

### *Claims to Validity*

Obviously the main issue to be negotiated between Methodists and Episcopalians is the succession. The validity of Methodist orders is denied by Anglicans, just as the validity of Anglican orders is denied by Roman Catholics. The historical argument may well be in favor of the Anglicans rather than of the Methodists on this issue. But it must be remembered that the Methodists can now cite some history too. They can recall the authentic spiritual note their movement has sounded. The validity of Methodist orders can scarcely be established historically. Yet the Methodist movement has been used of God and God has been in it. There is a certain kind of validity here that is not easily gainsaid. The argument is not that this is a substitute for succession, but rather that it is another factor to be placed alongside it in the total reckoning. Taking both these realities into consideration, representative leaders of these two great communions should be able to arrive at common ground.

Once the hurdle of orders is cleared, the going will be comparatively easy. A point of agreement facilitating union lies in the fact that neither communion requires a doctrinal affirmation from a prospective adherent. The Methodist requirement was stated by John Wesley thus: "There is only one condition previously required of those who desire admission . . . a desire to flee from the wrath to come, and to be saved from their sins." The only doctrinal requirement made of the Episcopal candidate is a simple affirmation that he believes all the articles of Christian faith as contained in the Apostles' Creed. There could hardly be a difference between the negotiators on this head.

### *Their Articles of Religion*

The common origin of Episcopalians and Methodists is dramatized by the fact that their articles of religion are similar. These articles have no official status but are invariably included in the Book of Common Prayer and the *Discipline*. They are intended for guidance and instruction rather than as a literal requirement of belief.

It is true that the 39 articles of the Anglican statement have become 25 articles in the Methodist version. Two of the articles omitted by the Methodists have a direct bearing on orders. As soon as that matter is resolved, any question regarding these articles would be settled. The other articles were dropped by the Methodists as being outmoded or not of central importance—for example, No. 25, "Of the Homilies," and No. 23, "Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper." The only one of the missing articles that might involve sharp difference of opinion would be No. 17, "Of Predestination and Election." But surely there is room in one church of Christ for champions of both sides of this famous controversy.

### *No Insuperable Barriers*

The two groups agree that the sacraments divinely authorized and commanded of us are baptism and the holy communion. Both reject transubstantiation and agree as to the nature of the sacrament. On all essential points of faith and practice there is consistent, almost monotonous, agreement. The plans of organization followed by the two communions have much in common and could easily be welded into one. At least this is well within the possibility of achievement by such able administrators as both churches are known to possess. I believe it is more than imagination, too, that I think I see in each group a growing appreciation of the worship practices of the other. This would warrant an article in itself.

The conclusion is clear. There are no insuperable barriers to organic union between the Protestant Episcopal and Methodist churches. Let the bishops and other leaders of both denominations take the initiative. Let the issue be raised at all representative and authoritative gatherings. Let commissions be established and the necessary spade work proceed. Now is the time.

## *VERSE*

### *Lonely Liberty*

THEY are the lonely ones who feel no chains
That link them to the burdens of their kind,
Who do not share the anguishes and pains
Of comrades, being worse than deaf or blind.

Give them your pity, though they do not heed;
Behind their insulation of content
They do not know how others ache and bleed—
Their own lives atrophied, secure, unspent.

ELINOR LENNEN.

### *Amid World Ruin*

STILL the devourers prowl; the world is shaken;
Old hearths and empires fall; the dark draws round.
And yet hope flames: Unseen but unforsaken
On every hill and shore and desert mound,
The plumeless faithful, though all forts are taken,
Hammer and sweat to build on blackened ground!

STANTON A. COBLENTZ.

# India's Foreign Policy

By Sunderraj S. Raichur

THE EMERGENCE of India into world society as an independent nation is an event of historic importance. Its magnitude is suggested by comparison with Europe. India has as many people as are contained in all of Europe outside Russia. If Europe were emerging now on the stage of world history as one nation, the people of America would have no difficulty in recognizing the importance of the event. They should be equally cognizant of the significance of India's birth of freedom.

The relationship of India's 400,000,000 people with the United States and the rest of the world will be expressed through the foreign policy of the new nation. It is not commonly known that this policy has been in process of formation since 1927. In that year the Indian National Congress drew up its basic principles, which still hold. It is this policy that is now being followed by Pandit Jawaharlal Nehru, head and minister for external affairs of the new interim government of India. Its cornerstone is elimination of political and economic imperialism wherever it may exist and the cooperation of free nations as equal partners.

## I

No other nationalist movement in a subject country combines radical nationalism and intense internationalism to the degree that they are combined by the National Congress of India. The credit for this fact must go to Mahatma Gandhi. Gandhi is an ardent nationalist, but his nationalism has a world outlook. Nothing, not even the freedom of India for which he has fought all his life, is nearer to his heart than world peace. "My idea of nationalism," he once said, "is that my country may become free, that if need be the whole of the country may die so that the human race may live. There is no room for race hatred here. Let that be our nationalism!" On another occasion he said, "I want to think in terms of the whole world. My patriotism includes the good of mankind in general." Nehru and the other leaders of India have been nurtured on this philosophy.

India has a vast population, and she also has vast quantities of raw material and mineral wealth within her borders. She has huge supplies of coal and iron—the twin requisites for large-scale development as an industrial nation. She produces 12 per cent of the world's cotton, 99 per cent of the jute, 40 per cent of the tea and nearly 20 per cent of the cane sugar. In addition to coal and iron, she has more than enough manganese for her rapidly growing steel industry. Today, as India stands at the threshold of emancipation, she is already one of the eight leading industrial nations of the world.

War has tremendously changed India's economy. She has completely wiped out her sterling debt, and today Great Britain owes her more than $4,000,000,000. Much capital has been transferred from British to Indian hands. Some of the largest industries are now owned entirely by Indians. Normally, India carries on a considerable trade with the United Kingdom and the rest of the empire, and with the United States and Japan. The balance of trade is increasingly in her favor. That adds to the capital required for further growth.

## II

India is on the threshold of a new industrial era. She wants and needs a rapid expansion of economic development. This cannot come without planning. The planning commission of the National Congress has been at work for years, and industrial groups are bringing forward schemes of their own. Various plans have been formulated—the Bombay Plan, the People's Plan and the like.

The following are the high spots of Nehru's blueprint for India: (1) State ownership of key industries and mineral resources. (2) State control of other important industries. (3) Reorganization of the land system; abolition of landlordism with fair compensation to landlords and the introduction of large-scale farming. (4) Retention of cottage industries; state control of the textile industry in the interest of handloom craft.

This vast project cannot be carried on without the sympathetic cooperation of the highly industrialized Western countries. Great Britain cannot furnish India with capital goods for the next ten years. Thus India has to look elsewhere—to the United States, which is in the vanguard of technological development. A number of Indian trade missions, official and non-official, have already visited the States. India's first need is for machine tools. She may also need American capital. For a period of years she may have to import persons possessing technical skills. Hundreds of her young men will have to be trained technically. Some of them are already in the United States for training, and more will follow.

## III

Signs multiply of a growing friendship between the governments of the United States and India and between the leaders of industry and trade in the two countries. A friendly America may look forward to great commercial opportunities in India which can be of benefit to both parties. However, it will be necessary for all who seek to help India to do so in a disinterested manner. The building of India and the welfare of her people must stand above profit. In particular, India's consumer needs should not be exploited until the burden of pervasive poverty is lifted.

Herein lies the pattern for future commercial relations between India and the West. Imperialist nations will have to revise their habits and work as equal partners if they are to share in the development of Asia's rich resources. Under the colonial system they have tried forcible exploitation of the so-called backward nations. This has resulted in the political subjection, economic impoverishment and moral

degeneration of the people, and has created on their part a fierce determination that they will henceforth determine their own destiny. The postwar world cannot tolerate exploitation of this sort, and the peoples of Asia will not tolerate it.

Russia's five-year plans and her great industrial advance have caught the imagination of the East. In many respects our problems are similar to those of Russia following her revolution. For instance, the question of the Moslem minority is a vexing one in India. Russia alone among the nations has solved her minority problem, and her experience may give us a clue in solving ours. Again, during the past three decades Russia has greatly reduced illiteracy. It might profit Indian educators to study her methods. Or again, in India fragmentation of the land has gone on for ages until today the farmer has but a tiny plot far too small to support a family. Nehru proposes to reorganize the land system and to introduce large-scale cooperative farming on the Russian model. In these and many other ways Russia has much to teach India. But there is no chance of India's going communist.

India and China have maintained friendship for ages. Nehru is a good friend of China. Indeed he visited Chungking shortly before his imprisonment in 1942. The war has brought these two nations closer together than they have been for centuries. Hence there is every hope that they will continue to be good neighbors, leading the way toward freedom, social justice and human improvement in the Orient. But this relationship will not exclude other Asiatic countries. India, because of her pivotal position in western, southern and southeastern Asia, expects to develop a foreign policy for the whole continent. It is likely that the nations of Asia will set up a common defense policy to preserve peace and harmony among them. Nehru has already publicly made such a proposal.

Nehru deeply resents the racial discrimination practiced against the people of India by the Union of South Africa. The pegging act and the Natal housing ordinance, which aim at the segregation of Indians resident in the union and the denial of the franchise to them, are a source of constant irritation to the homeland. This question is being pressed by the Indian delegation before the General Assembly of the United Nations in New York. Meanwhile, the government of India has cut off trade relations with South Africa and has recalled its agent general there.

To sum up: Nehru has before him a very arduous task. At home, some of the problems calling for immediate solution are provision of a decent standard of living for all the people, liquidation of illiteracy, and amicable settlement of the differences between Hindus and Moslems. Abroad, he must secure justice for the hundreds of thousands of Indians settled overseas who have been denied elementary civil and political rights, and bring the counsel of India to world gatherings for the benefit of all concerned. Fortunately, Nehru is a man eminently fitted by both temperament and capacity for his nation's twofold task.

# Communism and Christianity

By Hugh S. Tigner

WHAT IS communism? Many people identify it with an economic system, namely, one wherein the means of production are communally owned. This is not incorrect; it is simply inadequate. It is so inadequate an understanding of communism that, in order to correct it, I am tempted to say that communism has nothing whatever to do with economics. Such a statement would, of course, be untrue, but not so misleading as its opposite.

Again, communism is understood by many people in this country to be an idealistic political movement seeking, in its own peculiar fashion, to realize certain moral goals in human society. These moral goals are popularly confused with the moral goals of Christianity or of liberal democracy. Communists have been described as liberals in a hurry. They have also been described as practical Christians, "people who don't believe in God but act as if they did." It is widely assumed in this country that communism represents a reaffirmation of the dignity of the common man, that it is concerned with the establishment of freedom, justice and brotherhood. A great deal is made of the fact that in the communist fatherland there are no racial frictions, no racial intolerances, no "race prejudice."

All these suppositions are bitter jokes. Either they are based on a total misunderstanding of the character of communism or they are deliberate fictions designed to throw dust in the eyes of liberals, democrats and Christians.

Communism is a quest for unlimited power. It calls for the exercise of unlimited power in the name of the party, whose mission it is in history to set up the Great Plan, an order of society which will at last free man by giving man to himself. Now, there is nothing very unusual about the quest for power. It is a regular part of our political, economic and social life. It is a source of sin, but nevertheless a constant and familiar feature of our world. Communism becomes somewhat out of the ordinary (at least from the standpoint of modern Western democracy) by being a quest for absolute and total power; and it becomes quite extraordinary in its utter ruthlessness. In this respect, it has been equaled in the modern history of the Western world only by nazism, which had the same sort of impulsion.

Let us consider this illusion that communism has a kinship with Christianity. There are points of contact between the two. Communism has an appreciation of man's creative capacities which was undoubtedly borrowed from Christianity. It is inconceivable that communism could have originated in any cultural climate other than one

influenced by Christianity, which has been the spiritual mother of the activism of the Western world. Communism, like Christianity, is aware that man has a creative task to perform. Both hold that he is not subordinate to nature or a helpless victim of fate. He has a war to wage, a victory to win. An issue pervades his life, and he must do something about it. But the characters of the two warfares have no similarities.

### *On the Dignity of Man*

Communism, like Christianity, involves a judgment upon the world and contains the conviction that man's life in the world, as presently constituted, is incomplete. But communism's view of man, as well as its doctrine of what is required to complete man, is as different from Christianity as dark from day. If communism speaks of the dignity of man, it means by that phrase something entirely different from what we mean by it. It is talking about the dignity of man in the abstract, and it is talking about the dignity man will have in the remote future when dignity shall have been given to him by the communist society. Communism does not recognize any dignity in individual men, nor does it hold that human personality as such has any sanctity or value. Communism views men impersonally. Until the glorious communist utopia has been established, men are mere ciphers. They are just so much material to be used without the sentimentalities of mercy in carrying out the Great Plan.

It is true that communism does not treat men racially, as we in the Western world have often done to our own detriment and shame. But this does not mean that communism honors men as men. Many Americans and Englishmen hold the Japanese race in contempt, but it is the Americans, the British and the Chinese who have repatriated their Japanese prisoners of war, not the U.S.S.R. The Potsdam Declaration affirmed that "Japanese military forces, after being completely disarmed, shall be permitted to return to their homes with the opportunity to lead peaceful and productive lives." By last June 26 the Americans had repatriated 93 per cent of the Japanese military forces in areas under American control, the Chinese had repatriated 94 per cent, the British (whose area of control is farthest from Japan) had repatriated 68 per cent. The Soviet Union had repatriated none. It does not give any information to inquiring relatives in Japan, and has refused even to discuss the question.

### *Two Views of Morality*

Communism views men as a general views his soldiers in the midst of a desperate battle, and has no twinges of conscience about it. It regards men as dehumanized under the historical conditions which have hitherto prevailed, and treats them in that manner. It promises to confer humanity upon men when the ideal order is established. It is without morality, as we of the Christian heritage understand morality.

Communism, like nazism, has nothing within its philosophy, ethic or faith to qualify ruthlessness, to restrain it from any act of violence or length of terror. It is atheistic, and therefore stands in no awe of God. It discards the notion of a God-ordained or man-transcending moral law as a pot of hypocrisy cooked up by the privileged classes and fed to the exploited masses to keep them from revolting against their masters. It does not consider that men as men have any "inalienable rights," as liberal democracy has expressed it, or any preciousness in the sight of God, as Christianity expresses it. Under communism a man has nothing that could protect him from the "pride of man."

Not only is communism, like nazism, devoid of those ideas and moral principles which restrain ruthlessness, but its faith and philosophy justify ruthlessness. Communism is drunk with a Great Plan. It has a scheme of salvation, albeit a materialistic and worldly kind of salvation. It has analyzed history and human life and, in its own estimate, has fathomed the whole mystery of it and discovered the correct solution to all human problems. On the basis of this analysis and discovery it has devised its plan, and this plan the communist party sets to work to establish in the world.

This plan is so sacred, so holy, so absolutely right, so authoritatively correct, so perfectly sublime and so desperately needed by the human race that anything and everything must be done to put it over. No crime is criminal if it is committed for the purpose of getting on with the plan. The way in which the plan is to be realized is through the dictatorship of the party. So, working for the success of the plan, and working for the dictatorship of the party, and working to weaken and destroy everything and everybody standing in the way of the party's absolute and total power, are all one and the same thing. This explains how and why communists can entertain an ideal social aim (which sounds attractive if you don't inquire into the practical details too closely), and at the same time act with the utmost unscrupulousness and brutality.

### *An Incredible Scheme*

Communism is committed to bringing all things and all peoples under the control of the party. It is permanently and uncompromisingly at war against the rest of the world, and employs every possible weapon. It is out to break every resistance to its dominion. It works tirelessly for the breakdown of social order and morale in non-communist societies. It deliberately creates as much confusion, discord, dislocation, demoralization, anger, bitterness and despair as possible. It irritates every sore, increases every illness, accentuates every internal friction. It wishes to weaken every faith, devotion, discipline, loyalty and tradition which moralizes and energizes a non-communist society. It infiltrates every phase, department and institution of a people's life, in order to make that society ripe for eventual conquest by the party.

All this sounds like a fairy tale. It is so far removed from the life of the average American citizen that he cannot believe in its reality. Similarly he found it impossible to believe in the reality of nazism. I would not believe it myself if I had not once had the opportunity of knowing some communists, seeing what they were up to and studying their literature. Nothing less than that would have made the record of communist actions and the declarations of communist documents credible to me.

The Great Plan of the communists is so grandiose, so staggering in its boldness, so prodigiously mad, that people who think in the terms of modern Western culture find it

nearly impossible to understand how or why such a movement could exist. Indeed, one must refer to what we call mythology in order to find fitting descriptions—the story of the builders of the tower of Babel; or the revolt of the Titans, those giants of Greek mythology who decided to overthrow the gods.

Or one must refer to the story of Adam and Eve in the garden of Eden with its one forbidden fruit tree. The prince of evil appeared to Eve one day in the guise of a serpent, the most subtle and cunning of all the creatures, and got around to discussing that tabooed tree. "What about that tree?" he asked with feigned innocence. Eve told him that was the one tree whose fruit the Lord God had warned man not to touch. "Oh!" said the serpent. "So that's it!" And he laughed and laughed at the gullibility of man. "Do you want to know the real truth about that tree?" he asked. Of course Eve did. "God," said the serpent, "has forbidden you to eat of that tree because he wants to keep you in obedience to him. If he can make a rule you dare not break, then you remain subordinate to him. Don't let him kid you that way. That's magic fruit. If you eat it your eyes will be opened to all knowledge; you will become a god yourself and get rid of the limitations and inferiorities of your present position. You will be free! Don't be a sissy; don't remain a slave! Come on, eat some of it and you will become omnipotent."

That is not just a myth. It is one of the profoundest of insights into the being of man. It is a story born of an eternal wisdom, pointing out a truth about man which could not be stated as effectively in any other manner. What it tells is that man, a child of God, has within him the seed of a titanic, God-defying pride; the freedom to revolt against God, his maker. He has within him the possibility of attempting to set himself up in the place of God as the lord of his own destiny.

It is out of this subterranean depth in human nature, unrecognized by modern rationalism, that the spirit of nazism and the spirit of communism have come. They are desperate reachings after human omnipotence, born of frustration and pride, and reared as defiances of the sovereignty of God. They represent man trying to step out of his role of obedience to God and to set himself up as the ruler of history, the master of the creation, the lord of life. Communism has the plan which, like the fruit of the forbidden tree, will give man everything he wants—when the plan has finally been established upon the earth. In order to seize control of human society, that the Great Plan may be established, all desperate deeds will be done.

# *BOOKS*

## China, Gay and Grave

CHINESE WIT AND HUMOR. *Edited by George Kao. Coward-McCann, $3.75.*

CHINA AND AMERICA, THE STORY OF THEIR RELATIONS SINCE 1784. *By Foster Rhea Dulles. Princeton University Press, $2.75.*

A MORE adequate understanding of the mysterious East—assuming that books about it can convey any understanding at all—would seem likely to come through viewing its ancient culture and its modern history as parts of one complex whole than by isolating either from the other. The two books here bracketed will, if taken together, contribute to that more comprehensive view, but only subject to certain qualifications, for each of them limits itself to one phase of China's culture on the one hand and its modern history on the other.

When one thinks of China's "ancient culture," philosophy and art are the topics principally in mind. Mr. Kao's offering does not concern itself with these lofty themes but has to do with popular literature of the lighter sort. Some of this literature is of a traditional character, some is old fiction that has had enduring popularity, some is entirely modern. Though the general title, "Wit and Humor," is employed, not all of the material is funny in any Western sense. The longest section, entitled "The Humor of the Picaresque," made up of stories dating back a few centuries, contains little that is really humorous and only one tale that is picaresque (or perhaps two), but all are entertaining pieces of fiction, fancy and folklore. "The Humor of Philosophy" gives choice bits of wit and wisdom ascribed to the ancient sages. The "Collection of 109 Jokes" is the point at which East and West can meet in the heartiest laughs. The closing section entitled, "The Humor of Protest," is a collection of quite modern writings, the satirical voice of young China.

It would be going too far to say that *Chinese Wit and Humor* proves the essential identity of human nature everywhere. Peoples with different cultural heritages laugh at different things. But there is also a wide area in which they laugh together. Some of the good old Greek jokes in the *Graeca Minora* are still funny and still make their appearance, only slightly modernized, on radio comedy programs, and some of the same ones are apparently just as much at home in Shanghai as they were in Athens. Mr. Kao, who was born in Ann Arbor and has divided his time pretty evenly beween the United States and China, seems to be ideally qualified to serve as the broker for Chinese humor in America. Mr. Lin Yutang contributes an entertaining and enlightening introduction to the volume.

Turning from literature to politics, we find in Mr. Dulles' book a survey of Chinese-American relations, and of so much of China's internal history as is needed to form the background, beginning with the first voyage of an American ship to Chinese waters, in 1784. The vessel, appropriately enough, was the "Empress of China," a converted privateer left over from the Revolutionary War, which had ended the year before. It entered Canton, then the only open port, and returned loaded with silk and tea, for which furs, cotton and ginseng had been traded. It was a profitable trade for both parties, but for more than half a century it was carried on under the handicap of China's pose of infinite superiority to the barbarians. The Opium War in 1840 changed the situation. From the point of view of America, which had little part in the opium business, the issue in that war was, as John Quincy Adams put it, "to obtain the equal rights of independent nations against [China's] insolent and absurd assumption of despotic supremacy." Then came Caleb Cushing, the first American commissioner to China, the treaty of 1844, extraterritoriality, the "most favored nation" provision

in regard to trade, and the general reversal of the absurd assumption of superiority.

American trade and diplomatic relations with China were closely connected with the opening of the Oregon country, the acquisition of California, the discovery of gold, and the westward movement in the United States. Until the transcontinental railroad was built, the prairies were a bigger obstacle between the United States and China than the Pacific ocean was. "The China trade" became a magic phrase. It conjured up Perry's expedition to Japan, Seward's Pacific dream and the Alaska purchase.

Professor Dulles (formerly of Peking, now at Ohio State University) tells the story of all this development crisply, carefully, and fully enough. The missionaries have a place in it, and the American "open door" policy, the Boxer rebellion, the fall of the empire and the establishment of the republic, and the entry of Russia and Japan into the Chinese picture. The treatment becomes progressively more detailed with the approach to the present. Bringing the story down to the early months of 1946, the author faces the question of America's present position in China in relation to what is now virtually a civil war. Should we continue to back the nationalist government against the Communists, on the theory that the former represents the cause of democratic freedom while the latter is a subversive force fronting for Russia? The facts seem not so simple. Dr. Dulles does not write as an advocate, but as an unbiased student of the facts. If he does not urge his own opinions on the reader, he gives the reader the data he needs in forming an intelligent opinion of his own.

W. E. GARRISON.

## Books Received

*(Some of these will be reviewed)*

*Battle for Chicago.* By Wayne Andrews. Harcourt, $3.75. This is a history of concentrations of wealth and of the struggle for power through money in Chicago. Naturally, it is a highly personal story. The conspicuous characters are Marshall Field the elder, the Armour and Swift dynasties, Insull, the Medills and McCormicks, and finally Marshall Field the third. It would not be good journalism to write such a story colorlessly or without a definite standpoint to determine how the lights and shadows shall fall. In this case the standpoint (perhaps also the basic motive) is exhibited in the closing chapter, which is virtually a crusade against Colonel McCormick and the *Tribune*.

*A History of American Poetry, 1900-1940.* By Horace Gregory and Marya Zaturenska. Harcourt, $4.00.

*A Century of the Catholic Essay.* Edited by Raphael H. Gross. J. B. Lippincott Co., $3.50. A Catholic literary revival may be thought of as beginning about the time of Newman's conversion, a century ago. Converts have contributed much to it. The forty-six essays chosen for this volume include work by many eminent converts. Some of them were deathbed converts (e.g., Joel Chandler Harris), and never wrote as Catholics; but these are few. Though not all the essays are on religious themes, the propagandist purpose of the volume is evident. It contains much good writing.

*Picture Stories from the Old Testament. Picture Stories from the New Testament.* By Marion Madison and Warner Kreuter. Wilcox & Follett Co., 1355 S. Wabash Ave., Chicago, $1.00 each. Each volume has twelve full-page pictures, in color, by Mr. Kreuter, with accompanying Bible stories in simple language.

*God With Us, Three Meditations.* By S. L. Frank. Translated from the Russian by Natalie Duddington. Yale University Press, $3.00.

*Problems in Religion and Life.* By Anton T. Boisen. Abingdon-Cokesbury, $1.50.

*The Iron Chain.* By Edward Newhouse. Harcourt, $2.50. Twenty-one short stories good enough to have been published (17 of them were) in the *New Yorker*. That indicates a particular quality as well as the general fact of highly competent writing. Some of them give glimpses of the war, in which Newhouse served in the airforce, but most of them have a New York setting.

*Woodrow Wilson, Some Princeton Memories.* Edited by William Starr Myers. Princeton University Press, $1.50. Reminiscences by seven who knew him there.

*Angel Child.* By Val Teal. Rand McNally Co., $1.00. A little story for very small children.

*Christianity Takes a Stand, An Approach to the Issues of Today.* Edited by William Scarlett. Penguin Books, 35 cents. Under the editorship of Bishop Scarlett, chapters on the really burning questions of world and domestic order are contributed by eleven writers of such top standing as Sumner Welles, Niebuhr, Hocking and Arthur Compton. This volume illustrates a new departure in publishing. This cheap edition is issued simultaneously with a more pretentious one under a different title *(Toward a Better World)*, by a different publisher and at a higher price.

*He Lives.* By Austin Pardue. Morehouse-Gorham Co., $1.50. A book of faith and comfort for the bereaved, by the Bishop of Pittsburgh.

*Walking with God.* By Costen J. Harrell. Abingdon-Cokesbury, $1.00. Sixty brief devotional readings by the recently elected Methodist bishop of the Birmingham area.

# *CORRESPONDENCE*

## On Mr. Haverstick's Letter

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to the correspondence of George W. Haverstick which appeared in the Century dated October 30, 1946, I wish to comment thus: Regarding the first choice suggested, that of unpreparedness and the danger of being conquered, which it is asserted we did not miss very far this last time, I would remark that we shall never invite attack on this score unless we have already sufficiently contributed to a world situation in which a certain oppression brings forth an aggression. The second choice offered sounds like old stuff. The emphasis is on "prevent defeat." At this point we would do well to reread Buell G. Gallagher's splendid article, "Annihilation is Evitable!," especially under section IV.

I wish to suggest a third road, rejecting the idea of two bad choices. This third road is a real contribution by the American government and its people to the sovereignty of a world government that will have some teeth in it. The display of force did not prevent Japan from driving into China years ago, but a world government with a reputable Security Council would have had something concrete to say. This third road is not to be identified with pacifism. The clergy cannot be taken as pacifistic as a whole. Governments should be past the stage of the "kindergarten" or "childhood" tactics when each sovereign state bullied the others. This stage implies the "toughy" and the "sissy," but we are not on that level now. We are dealing with a different kind of world. Nations now can, if they will, operate on levels that reflect the advance of civilization under Christian principles. Nationalism has always held Christianity back in the application of its essential genius the fatherhood of God and the brotherhood of man! Here's for the "order of God for the disorder of man."

Enid, Okla. EARL N. KRAGNES.

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EDITOR THE CHRISTIAN CENTURY:

SIR: In pleading for peacetime conscription and strong military preparedness, Mr. Haverstick appeals to the lessons of the past. We ought to learn from history.

At the outbreak of the Second World War, France was by common consent the best armed nation in the world. For decades she had trained a huge conscript army. She had piled high her military paraphernalia. Did this keep Germany from arming, or bring security to France? Did it not rather spur Germany on to match her neighbor's might? Why did France fall so quickly? Largely because military preparedness had lulled her into a false sense of

security, a common fault of militarism. It also undermined the moral fiber of her people.

Many American soldiers testify to the morally degrading influence of army life. Officers often encourage their men to immoral practices to make the "monotony of army life more bearable." That is one good reason for not subjecting more of our youth than necessary to army camp influence. At present there are more than 2,200,000 soldiers in our army, and almost half of these are volunteers. Peacetime conscription is a tool patented by dictators! Our tested American way is a volunteer peacetime army. To advocate aping Hitler and Mussolini is hardly good Americanism, and dangerous defense strategy.

According to scientists "there is absolutely no defense in science against the atomic bomb." What relevance then does a huge conscript army have to such defense? Strutting armies and navies produce only suspicion, fear and hatred. Scientists, educators, statesmen and religious leaders warn us that the only sure defense is creative understanding and good will between nations. That happens to harmonize also with the way of life prescribed by One who for twenty centuries has been known as the Prince of Peace. But we have been too "wise and practical" to heed his way, and would rather that humanity commit suicide!

Methodist Church, Sturgis, S. D. — Reuben A. Tanquist. Secretary.

## The 'Century' Among P.O.W.'s

Editor The Christian Century:

SIR: In behalf of the theological school and the teachers' training college for German P.O.W.'s here at Norton Camp, I wish to express a word of appreciation for what The Christian Century means. Your journal is very warmly received, read and reread. Not only that; its editorials and other articles are translated into German and placed on the walls of the information room. Your understanding of the problem of P.O.W.'s is especially appreciated. You can be sure that you will be receiving subscriptions from Germany before long.

Y. M. C. A. War Prisoners' Aid, Norton Camp, Cuckney, nr. Mansfield, Notts., England. — Ernest Lefever.

## It's the Renaissance That's Dead!

Editor The Christian Century:

SIR: Thank you for that penetrating article by Arnold Nash, "The End of the Protestant Era." One wonders, however, if it is not based partly on a confusion of language. In one sentence Dr. Nash states, "The Protestant fathers knew where they differed from . . . the Renaissance," and in the next sentence, "How much of Protestant life and thought is explained once we recognize . . . the conviction that social harmony can be achieved if each individual follows after what he wants!"

The notion of harmony through conflicting self-interests is not Protestant at all; it belongs to the development of liberal economy and the rise of the middle class, of which the Reformation was only one aspect. You can't identify Protestantism as such with both the teaching of the Reformation fathers and the doctrine of pre-established harmony. When the Protestant liberals chose the doctrine of pre-established harmony over the profound pessimism of Luther and Calvin, they did it not as Protestants but as children of the Renaissance. Would it not be better to say that not the Protestant but the Renaissance era is dead, and "Protestant Christianity has only begun to live"?

St. Louis, Mo. — Oliver Reed Whitley.

## 'Majestic Justice'

Editor The Christian Century:

SIR: When the records of the Nuremberg trial are published, those of us who were reading The Christian Century during the week when sentence was pronounced on the high nazis will insist that following the title page of Volume I, as a propylon to the entire terrific story, your editorial of October 16, "Majestic Justice," be printed in full on imperishable vellum. Nothing so forcefully and cogently sums up the goals reached by international justice in its gropings of more than three centuries after Hugo Grotius wrote his *De Lege Belli ac Pacis*.

There will be some of our generation who will disagree. I notice the dissent of J. Edward Gonzalez in your issue of October 30. But I also notice that Pastor Gonzalez is unaware of the spiritual gulf existing between Rosenberg, Von Keitel and Von Sauckel and the men who fought with Robert E. Lee.

Concordia Seminary, St. Louis, Mo. — Theodore Graebner.

## Back Copies Needed Overseas

Editor The Christian Century:

SIR: I am writing on behalf of the literature committee of Church World Service, Inc., to appeal through you to your readers for gifts of back numbers of The Christian Century.

As you know, during the war years it was impossible for pastors and seminaries in war-torn countries to receive their copies of The Christian Century. They are appealing to us now to send back issues. I hope that many of your readers will be able to help us help them. We will welcome any issues since 1939, and send them on where they are most needed.

The back numbers should be addressed to Rev. Herbert C. Lytle, Jr., Assistant Director, Service Division, Church World Service, 37 East 36th Street, New York 16, New York. They should be sent express prepaid.

At the same time, may I request through you copies of a Hebrew-English lexicon. We need forty copies to meet a specific request, and have not been able to locate any in the stock of publishers or in secondhand book stores. These will be greatly appreciated and valued. They should be sent to the above address.

Church World Service, Inc., New York, N. Y. — Herbert C. Lytle, Jr.

## Overdue

Editor The Christian Century:

SIR: Dr. Bainton's article on "Our Debt to Luther" was long overdue but worth waiting for. After all the recent pseudo-scholarly interpretations of Luther by writers, including Protestants who ought to know better, Bainton's article is delightfully refreshing.

Valparaiso University, Valparaiso, Ind. — W. E. Bower, Dean of the Faculty.

## For Christmas Amnesty

Editor The Christian Century:

SIR: Now that the army has declared a draft holiday and it is virtually certain that the Selective Service Act will be suspended until it expires on March 31, 1947, it would seem that no excuse remains for keeping conscientious objectors charged with violation of the act in prison. Yet at the moment of writing about a thousand still remain in the federal jails, the great majority of them Jehovah's Witnesses.

Furthermore, the five or more thousand who have been released are still branded as felons and consequently deprived of important civil rights in many states and barred from the professions. A presidential amnesty to all objectors to war and conscription is the one way promptly and comprehensively to remedy this situation.

The Committee for Amnesty calls on all who believe in democracy and religious freedom *during Thanksgiving week* to wire or write the President and Attorney General Tom Clark to proclaim a Christmas amnesty. We hope that all who read this letter will act upon this suggestion and will call on their relatives, friends, neighbors, associates, and all their churches, clubs, unions, and other organizations to do likewise.

We hope also that prayers for amnesty may be included in the Advent devotions of all Christian people.

Committee for Amnesty, 5 Beekman Street, Room 1029, New York 7, N. Y. — Dorothy Canfield Fisher, A. J. Muste.

# NEWS *of the* CHRISTIAN WORLD

## Wisconsin Bus Proposal Loses

**Record Vote Defeats Amendment Which Would Have Provided Public Funds for Use of Parochial Schools**

MADISON, WIS., Nov. 6.—A proposal to amend the Wisconsin state constitution to permit use of public funds for transporting pupils to private and parochial schools was defeated in Tuesday's general elections by a vote of approximately 530,000 to 463,000. This is regarded as a significant majority in a state among whose population of 3,000,000 are 750,000 Catholics, 650,000 Lutherans and 350,000 non-Lutheran Protestants. The outcome will probably have an effect upon the trend which, by judicial decision, legislative enactment and constitutional alteration, has so far put tax-supported bus transportation to parochial schools into 22 states. The vote was not a political accident but the result of strategy and widespread education by both parties to the issue.

*Vote Arouses Wide Interest*

As required by Wisconsin constitutional procedure, the proposed amendment had passed two successive legislatures, having been slipped through both houses without public hearing on the last day of the last session of the legislature by a narrow margin. Perhaps contributory to the final outcome was the disclosure in the last weeks of the public debate that the non-Catholic, non-Protestant state senator responsible for steering the amendment through the legislature was in the pay of a Milwaukee organization whose directorate is entirely controlled by the ecclesiastical authorities of the Catholic Church. But the vote also indicates the determination of the electorate to preserve public education and to protect it from all sectarian influence. The issue is credited with bringing out a record number of voters. Nearly 1,000,000 persons went to the polls, a figure which exceeds the total for any previous off-year election in the state. The *Milwaukee Journal,* which supported the amendment, declared that the school bus issue exceeded in public concern the gubernatorial and senatorial contests. Both Madison newspapers, the *Wisconsin State Journal* and the *Capital Times,* opposed the measure.

*Rival Claims Publicized*

The issue was led on the parochial school side by a state-wide, county-organized committee of Catholic laymen, no clerical names appearing in any publicity on the matter. Two weeks before the election every Catholic church in the state was an outlet for thousands of broadsides describing the injustice done little children by refusing to permit them to ride in buses paid for by their parents' taxes. Statements from every Catholic pulpit urged passage of the amendment. On the public school side of the debate, the leadership was supported by laymen but sponsored in name and in fact by Protestant clergy, who through the Wisconsin council of churches organized a committee on religious liberty, of which Charles R. Bell, Jr., of the First Baptist Church of Madison was chairman. Ellis H. Dana, former vice-president of the Wisconsin council of churches, assisted the committee in distributing some 450,000 pieces of literature throughout the state.

To meet the extensive advertising campaign on the parochial school side of the issue, opposing advertisements were inserted in the county newspapers and in the metropolitan dailies. On Sept. 22 Charles Clayton Morrison, editor of The Christian Century, spoke to an overflow crowd in Luther Memorial Church on "Separation of Church and State." The leadership of the Lutheran churches joined in the campaign to defeat the amendment. Bishop Schuyler Garth of the Methodist Church, with others, signed an open letter to Archbishop Kiley of Milwaukee asking clarification on issues, including a statement on whether the demand for parochial school bus aid would be followed by appeals for other parochial educational subsidies. No reply was received. Frank Sheldon of the Grand Avenue Congregational Church of Milwaukee was the center of strong opposition to the amendment and drew considerable personal attack. Scores of ministers' associations in the state held mass meetings, preached on the issue, paid for informative advertising and alerted the electorate. Station WTMJ, Milwaukee, on the Saturday evening before the election allotted half an hour to statements presented for the bill by Francis X. Sweitlik, dean of Marquette University law school, and against it by Alfred W. Swan of Madison for the Wisconsin committee on religious liberty.

*Effect on Other Contests*

The decisive vote of four to three indicates a determination in Wisconsin, where sentiment against sectarian influences in education has always been strong, to preserve the separation of church and state, on which issue the contention of the Protestant opposition was largely centered. It is anticipated that this decision by the electorate may have a restraining effect on the tendency across the country to invest parochial school education with tax support, as in the proposals for federal aid to education based on a states' rights principle, wherein such aids would be paid to parochial schools. The electorate of Wisconsin looks with interest to the pending decision of the Supreme Court on a hearing, scheduled for Nov. 12, on the New Jersey amendment providing for parochial school bus transportation.

While the debate has produced much acerbity in "vox pop" letters, it suggests that the American voter is not likely to be pushed around by the special pleading of private or parochial interests, whether ecclesiastical or educational.

ALFRED W. SWAN.

### Seek Christian Novel

An "international Christian fiction" contest to secure "evangelical Christian material" is announced by the Zondervan Publishing House, Grand Rapids, Mich. Three prizes—one of $7,500, another of $2,000 and a third of $500—are offered. Deadline for manuscripts is Dec. 31, 1948.

## Urges Women to Guide Thought

**President of National Church Council Says They Can Help Make World What God Planned It to Be**

NEW YORK, Nov. 9.—"The task of the United Council of Church Women is to change the climate of thinking in America," Mrs. Harper Sibley, president of the organization, told 600 women of the New York area who gathered at historic Plymouth Church of the Pilgrims here Nov. 1 for a World Community Day service. "The possibilities for making the world to be what God has planned it to be is in our hands," said Mrs. Sibley. "Will we change the climate so it can come to pass? If America does not, God will not be mocked, for he will pass the opportunity on to someone else. I think it will be Russia, and then Africa." The service was sponsored by the Brooklyn and New York councils of church women. Each member of the audience brought with her a gift package to be forwarded to Church World Service for shipment overseas.

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### Differ on Effects of Moderate Drinking

There are at least 3,000,000 persons in this country who drink too much by any standards, Elvin M. Jellinek, co-director of the School of Alcohol Studies in Yale's laboratory of applied psychology, declared at a forum sponsored recently by the *New York Times.* "Whether the remaining 47,000,000 users of alcoholic beverages drink too much depends upon who is looking at them," he said. "While there is agreement on the harmful effect of excessive drinking, the effects of medium amounts of alcohol on the body are still a matter of controversy." Also taking part in the discussion were Mrs. D. Leigh Colvin, president of the W. C. T. U.; Charles Jackson, author of *The Lost Weekend*; and Dr. Lewis Sharp of Bellevue hospital. Mrs. Colvin said that so far as her organization is concerned, it considers "any social drinking of any anesthetic drug too much." She laid the mounting rate of crime, divorce, juvenile delinquency and mental and social diseases to increased consumption of alcohol, pointing out that government figures show that the increase during the past 11 years has been 112½ per cent.

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### Lutheran Synods Sponsor Reformation Rally

Sixty pastors and 1,200 laymen from 200 Lutheran churches crowded the grand ballroom of the Waldorf-Astoria hotel and near-by St. Peter's Church last Sunday afternoon for an "All-Lutheran Reformation rally." The gathering resulted from the efforts of Lutheran laymen to unite in joint action the various synods of the New York area. Local pastors led a simple, effective worship service. The main address was given by O. Frederick Nolde, dean of the graduate school of Lutheran Theological Seminary, Mount Airy, Pa. "Differing

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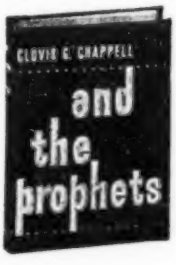


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ideologies and ways of life are being brought into sharp contrast in these days," he said. "At times they come into serious conflict. This can be seen in recurring Soviet-American tensions. . . . Good will and understanding can be promoted throughout the world if self-examination is followed by all governments."

* * *

**European Mission Societies Resume Overseas Work**

European missionary societies, except those in Germany and Holland, are beginning to resume responsibility for their own overseas work, according to a statement made this week by Leland S. Albright, assistant secretary of the International Missionary Council. During the war the societies' foreign obligations were met largely through contributions from Protestant churches in North America. Describing the trend as the "most encouraging note since V-J Day," Mr. Albright said that several "orphaned" mission fields in the Congo, Swaziland, Surinam and Syria have reported that they are now in full contact with their parent societies in Europe and need little or no further support through "foster parent" funds. In some parts of the world, however, particularly in China, Indonesia and southwest Africa, Mr. Albright added, conditions are still critical and missions there may require support for some time to come. In some places, he said, many problems will be solved by early repatriation of personnel evacuated during the war from stations maintained by "enemy" missions.

* * *

**Dutch 'Wave' Fears America Will Isolate Herself**

A fervent hope that America will never revert to isolationism and let the small nations of Europe fend for themselves was expressed this afternoon by Hanna Schokking, formerly commander of the Dutch "Waves," who has arrived from Holland to address the biennial assembly of the United Council of Church Women in Grand Rapids, Mich., and the meeting of the Federal Council of Churches in Seattle. "The present state of tension between Russia and England," Miss Schokking declared, "will result in either an armed outbreak or extended political disputes. . . . We in Holland fear that the United States may go back to isolationism and will not take a stand against the spheres of influence which are developing in Europe."

* * *

**And So Forth**

Two notable church anniversaries were held this week—the 100th of Calvary Baptist Church and the 180th of St. Paul's Chapel, the oldest church building in the city. The celebration at Calvary took the form of a continuous program of evangelism and missionary endeavor. Over 1,500 people participated in the communion service Sunday led by William Ward Ayer, the pastor. The sermon was preached by Richard Sidney Beal, president of the Fundamentalist Fellowship of the Northern Baptist Convention.

Allen E. Claxton, pastor of Broadway Temple (Methodist), was this week elected president of the clergy association of New York. He succeeds Ernest R. Palen, pastor of Middle Collegiate Reformed Church.

J. Henry Carpenter.

# New 'Hate' Group Appears in South

**Georgia Seeks to Revoke Charter for 'Columbians, Inc.', Whose Principles Resemble Those of the Klan**

Atlanta, Nov. 7.—A clash on an Atlanta street has thrown the spotlight on the area's latest hate-mongering organization, the Columbians, Inc. Wearers of the jagged red shoulder emblem of the Columbians had set themselves to stop Negroes from moving into houses in what they considered "white territory." Atlanta police closed in on these self-appointed guardians of the community and jailed four of the leaders. A few nights before a wearer of the Columbian insignia had attacked a Negro in what he termed a white section of the city. Released on bond, he was awarded a medal by his order. The Columbians in August secured a charter as a "benevolent and patriotic" society. They are quite frank in their declarations against Negroes, Jews, Communists and "the rich who oppress the masses." Leader of the order is 32-year-old Homer Loomis, Jr., who is reported by a local newspaper to have declared that he has spent a great deal of time in New York, where he "learned to hate Jews and Negroes" and "decided to come south and start something." He is said to be the son of a prominent New York attorney. During the war he served as a private, and he claims that most of his members are veterans. Many believe that the organization has some relation to the Klan.

* * *

**State Files Suit to Revoke Charter**

Loomis declares that the Columbians are not a secret body but "an open political and nationalist movement rising up to speak for the masses." "We're going to show them how to take control of the government," he says; "first, a neighborhood, then a whole city, then the state government, and finally the national government." He advocates sending all Negroes to Africa and Jews to "somewhere around the Mediterranean." The state of Georgia has filed suit to dissolve the charter of the Columbians on the ground that the organization "is peddling hate and intolerance among our people." Assistant Attorney General Duke, who is also handling the case against the Klan, says that he has informants among the members of the Columbians and possesses a file on their activities. Loomis declares that even though its charter is revoked the movement will go forward.

* * *

**Arnall Proposes Antidote**

Gov. Ellis Arnall, who ordered the suit filed and who has pledged the same zeal against the Columbians that he has shown against the Klan, declares more is needed than mere revocation of charters. He has set forth a four-point program: "A good dose of education, better health facilities, perfection of an economic system to enable all men by their own efforts to have higher standards of living, and a new indoctrination of religion and spirituality and love to replace hatred." Many church organizations and newspapers, the American Veterans Committee and other organizations, and prominent individuals have denounced the Columbian movement and warned that it follows the nazi technique of inculcating "patriotism" through hate and racism.

* * *

**Citizens' Council Is Praised**

The third annual conference of the Georgia citizens' council brought together 500 delegates from Georgia and eight neighboring states to hear national leaders and to discuss Georgia's needs and problems. Senator Claude Pepper advocated federal aid to education on an equalizing basis, the 65-cent-an-hour minimum wage, a national health program, fair freight rates, federally financed tuition loans for college students, and increased old age and security benefits. Replying to Senator Pepper, Hugh Comer, Alabama cotton mill executive and vice-president of the National Association of Manufacturers, prescribed a home cure for the sick south: work instead of legislation. F. H. LaGuardia dealt with child labor and juvenile courts and warned the council that it would face opposition "as soon as you move in to attack" social problems. Assistant U. S. Attorney General T. L. Caudle blamed community failures for juvenile delinquency. Mrs. Grace Sloan Overton declared that "leaders of youth cannot long continue to uphold a code of morals and a pattern of marriage for which education refuses to educate, economics refuses to support, and society refuses to underwrite morally." Howard McClusky of the University of Michigan praised the council as leading a grass-roots movement of community self-help. Charles Brightbill of the recreation division of the Federal Security Agency recommended county-wide recreation systems as the answer to the problems of small communities. He commended an act of the 1946 Georgia legislature which made such systems possible in this state.

* * *

**Last-Minute Change Defeats P.A.C. Candidate**

The national election received scant attention in Georgia, since this is a one-party state and the Democratic primary determines the results. However, a bitter battle was waged in the congressional district of which Atlanta is the center. Congresswoman Helen Mankin, who had strong Negro and P. A. C. support, won the nomination by a majority of the popular vote, but James C. Davis secured official place on the ballot a few days before the election on the basis of the county unit system. Mrs. Mankin received strong write-in support but trailed Judge Davis by several thousand votes. She is expected to contest the election.

* * *

**Presbyterians Condemn Lynch Spirit**

At the annual meeting of the Georgia Presbyterian, U. S., synod reports revealed that 23 home mission projects in the state have received aid to the extent of $57,000 during the past four years. A committee was appointed to prepare a syllabus for use in Bible teaching in the public schools. A resolution expressing shame for the mob murder of four Negroes in the state last

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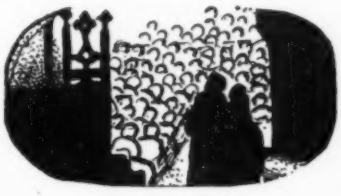

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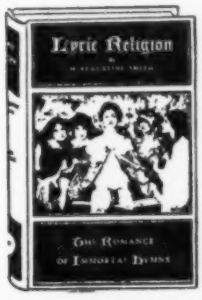


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summer was adopted. It called for dedication of members to combat the spirit of hatred out of which such acts grow. Another resolution asked President Truman to open our country to displaced Europeans. Plans were made for a state-wide home visitation evangelism program in January. Presbyterian, U. S. A., Associate Reformed and Negro churches will cooperate. A. G. Harris of Macon was elected moderator.

* * *

### Baptists, Methodists Hear Reports

The Atlanta Baptist association, representing 92 churches with 75,000 members, recently passed a resolution asking for the establishment by the state of a hospital for the treatment of alcoholics. Ministers of the Episcopal diocese of Atlanta have gone on record for passage of a state law making a medical certificate a prerequisite for marriage. Southern Baptists are well beyond their goal of $3,500,000 for relief and rehabilitation in Europe and Asia. Atlanta churches contributed over $125,000; the state total exceeds $300,000, Reports to the South Georgia Methodist conference, which met at Bainbridge Nov. 6-10, reveal a record year with 7,289 new members received into the 734 churches. Total membership now is 135,173. A new record for gifts was reached, with a total of $2,130,872.

* * *

### And So Forth

A federal grand jury in Athens early in December will hear evidence gathered by the FBI in the Walton county lynching of four Negroes last July. No information has been made public regarding the results of the bureau's investigation.

The Southern Baptist Home Mission Board has named John D. McCready of Morganton, N. C., director of its veteran enlistment program. The board has prepared transcribed evangelistic radio programs that are now being used by 41 southern radio stations.

The state Democratic convention has called upon the legislature to take such action as may be necessary to preserve a white Democratic primary in the state and has pledged continuance of the county unit system of voting. Congressman Eugene Cox made a bitter attack on the P. A. C. and castigated outgoing Governor Arnall as the tool of those who would end white supremacy in the south. When Governor-elect Eugene Talmadge takes office in mid-January the legislature is expected to follow his program.

Silas Johnson, pastor of Mulberry Methodist Church, Macon, has been elected president of Wesleyan College, Macon. He succeeds N. C. McPherson, Jr., who has resigned to return to the pastorate.

PHILLIP J. McLEAN.

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### Offer Classes for Labor Leaders

A seven-week series of classes for labor union leaders is being conducted by Bloomfield College and Seminary, Presbyterian institution in New Jersey, Religious News Service reports. In announcing the new undergraduate course, President Schweitzer stresses that Bloomfield, as a Christian institution, can offer a special approach to human relations in the field of labor not found in secular schools.

# Reveal Plans for London Churches

**Some of Those Bombed during War to Be Restored, Others Abandoned or Converted to New Uses**

LONDON, Oct. 29.—The commission appointed by the Bishop of London to study what should be done with the City of London churches bombed during the war has issued its report. It recommends that 11 of the 20 damaged or destroyed churches be rebuilt or restored, that 5 be abandoned and the property on which they stood sold, that St. Augustine's on Watling street be used as a chapter house or choir school for St. Paul's, and that the other three, all designed by Christopher Wren, be converted into parochial church halls or institutes for youth. The churches which survived the fire of 1666 are among those to be retained. Each of us will look for the buildings he has known best. All will be glad that St. Bride's, with its beautiful spire, will still be there. This is the church in which memorial services for Fleet street journalists are held. Free church men will rejoice that St. Andrew, Holborn, which has been described as the outstanding representative in the City of the evangelical tradition, is to be restored. St. Mary-le-Bow, Cheapside, can be repaired. There was a time when Londoners calmly discussed what, for the sake of utility, could be done with the City churches; now they are concerned to know what of our treasures can be kept.

* * *

**In New Mood of Humility**

A vast crowd gathered at St. Paul's Oct. 20 when the king and queen led the people in a dedication to the purpose set forth in the Charter of the United Nations. The Archbishop of Canterbury delivered the sermon, and the moderator of the Federated Free Churches took part in the service of intercession. There has been much comment on the use of the second stanza of the national anthem to close the service. This stanza is familiar to all who use the Congregational hymnal, but, so far as I know, has never before been sung in a great public assembly:

"Nor on this land alone,
But be God's mercies known
From shore to shore.
Lord, make the nations see
That men should brothers be
And form one family
The wide world o'er."

* * *

**Trade Unions in New Era**

At its annual meeting in Brighton, the Trade Union Congress agreed with most of the measures taken so far by the government, but an unusually large minority opposed the report which set forth that agreement. The congress expressed itself as in favor of a break in diplomatic relations with Spain so long as that country retains Franco as dictator. One statement made during the meeting is significant: "At the end of this Parliament, if the plans of the government are carried out, more than one-fourth of the working population and more

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* * *

**Honor 'Guardian' Editor**

On Oct. 26 the *Manchester Guardian* and many persons who honored and respected its late great editor, Charles P. Scott, observed the 100th anniversary of his birth. The story of Scott's life has been admirably told, but on this centenary his paper did well to recall once more what manner of man he was to the other journalists, famous in their own right, with whom he worked and who shared his ideals. Some memorable words of Scott's are recorded in the centenary number: "I want you always to feel that the purpose of the paper is to be an organ of civilization"; "A newspaper is not a piece of property but a public office"; and, to a young recruit: "I want you to send me facts, but be sure they are facts. You need not worry if they seem to be politically inconvenient to us here; our business is to base our judgments on the truth whatever it may be. Anything else is useless." A book of tributes was to have been ready for the occasion, but it was delayed by printing difficulties.

* * *

**Prime Minister Still Has East End Ties**

On Saturday Mr. Attlee's name was mentioned in the press in connection with three separate events which played up his part as a "true East Ender." At Kingsley Hall, he unveiled a beautiful illuminated window to the memory of George Lansbury. In his tribute he described Lansbury as "a great East Ender, a great Englishman, a great citizen of the world, and a great lover of his fellow men." For Lansbury's true memorial, he pointed out, the audience had only to look about it. At a meeting in Bow called to consider raising a fund to honor the late James Maxton, Mr. Attlee said that we need more close friendship between people who have honest differences of opinion—a relationship Maxton so aptly demonstrated in his lifetime. The third reference is to a dinner in honor of David C. Lamb, 86-year-old Salvation Army veteran, who has been a close friend of the prime minister for 30 years. Mr. Attlee will speak at the dinner, which will be given on the eve of Lamb's departure for a six-month tour of South Africa.

* * *

**And So Forth**

Helen Keller, who is visiting British hospitals and institutions for the blind, was guest of honor at a dinner in London recently. Sir Hastings Ismay, chairman of the executive council of the National Institute for the Blind, paid tribute to the inspiration which Miss Keller's own struggle and her devoted help has given to all who work for better conditions for the blind and deaf.

Gen. Jan C. Smuts of South Africa has presented to Mr. Attlee a gift of somewhat more than £1,000,000, to be used by the British people in any way they wish. It is a tribute from the people of South Africa to the "moral heroism" of the British people during the war.

The Student Christian Movement is sponsoring a campaign Oct. 27-Nov. 3 to bring the Christian faith and life home to the 20,000 students at London University. Meetings will be held in the colleges and, in the evenings, in Kingsway Hall.

Mansfield College, the first Free Church institution to be connected with Oxford, is celebrating its diamond jubilee. The college was not completed until 1889, and this correspondent entered it when it was only three years old.

EDWARD SHILLITO.

## Cuba Protestants Meet

**Interdenominational Council of Churches Is 5 Years Old—Open Union Seminary**

HAVANA, CUBA, Oct. 28.—A survey of the work accomplished during the five years it has been in existence was made by the Council of Evangelical Churches of Cuba at its annual meeting Oct. 9-11 at the Baptist Church in Camaguey. At the forums held each morning there was considerable discussion of means by which Protestants might bring their methods of procedure more into line with the traditions and customs of the Cuban people. It was pointed out that there is particular need for adaptation in evangelism, Christian education, liturgy and architecture. Much time was given to discussion of ways to make interdenominational cooperation more effective, particularly in local enterprises, in summer institutes, in the campaign against illiteracy, in radio broadcasting and in evangelism. The council is encouraged to hope that its efforts to interest mission boards and Cuban church governing bodies in establishing a university student hostel, an evangelical bookstore and other cooperative enterprises will soon be crowned with success. Officers elected for the coming year are: R. D. Barrios (Episcopal), president; H. H. Hilty (Quaker), vice-president; J. González Molina (American Bible Society), secretary; H. P. Jeter (Evangelical Pentecostal), treasurer.

*Union Seminary Launched*

Cuba's new union theological seminary opened Oct. 1 in the two buildings formerly occupied by the Methodist social center in Havana. Its official name is Seminario Evangélico de Teologia—Evangelical Seminary of Theology. A service participated in by faculty, students, and representatives of the Council of Evangelical Churches of Cuba (which has been closely connected with the movement to establish the seminary) was conducted on the opening day. The inaugural sermon was preached by Emilio Veitía, vice-president of the board of directors. Four young men and three young women are now enrolled in the seminary, and several more will enter in January.

Early in September Protestant churches in Cuba welcomed the Princeton Theological Seminary choir, which gave concerts open to the public and spoke extemporaneously on the vocation of the ministry.

Plans for an island-wide program of Christian education and stewardship are under way. A workers' training course will be conducted in each local church.

# Hold Conference On World Order

**Unitarians Sponsor Kansas City Rally—Evangelism Alive in Missouri Valley as the Unchurched Are Sought**

ST. JOSEPH, Mo., Nov. 1.—A community meeting to consider world order as a prerequisite to peace was held at All Souls Unitarian Church, Kansas City, Mo., on Oct. 27. Marshall E. Dimock of the department of political science at Northwestern University and former assistant secretary of labor spoke on "World Order or Else." The conference was sponsored jointly by the Penn Valley meeting of Friends and the All Souls Church, and was one of a series being conducted throughout the country. These meetings are a significant part of the American people's movement to act constructively for a world organization of nations strong enough to control the development of atomic weapons and curb militaristic nationalism. Interest in these discussions is growing throughout the middle west.

* * *

**Evangelistic Programs Thrive**

Forty-three Baptist churches of Kansas City, Mo., are uniting in an evangelistic mission Nov. 3-24 under the direction of Walter Woodbury of the Northern Baptist Convention's Home Mission Society. The program will combine evangelistic services in the churches and home visitation by teams organized and trained under the direction of Dr. Woodbury and his associates. Similar evangelistic programs are being planned by other denominations in this section for the winter and early spring. Concern for the unchurched crowds in the cities of the Missouri river valley is deepening among church leaders and is being expressed in visitation efforts. At the meetings of the two Methodist jurisdictional conferences in Missouri, Bishop Ivan Lee Holt revealed that the denomination has gained 7,000 members in Missouri since unification. Following the trend toward longer pastorates in Methodist churches in this area, the conferences made few changes in pastoral relations.

* * *

**Kansas to Vote On Dry Law**

Kansas churches are active in support of the state dry law which is facing an election test in November. The council of churches is conducting a vigorous campaign to retain the law, which is the oldest dry law in the country. Several returned army and navy chaplains are engaged in the campaign. Governor Schoeppel has been criticized for neglect of duty in the enforcement of prohibition laws. Drys charge that Topeka and other cities in Kansas are flooded with liquor and that law enforcement is lax. The question has taken shape as a major political issue.

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**Survey Kansas Weekday Religion Classes**

In several Kansas cities surveys are being conducted to determine the proportion of children receiving regular religious in-


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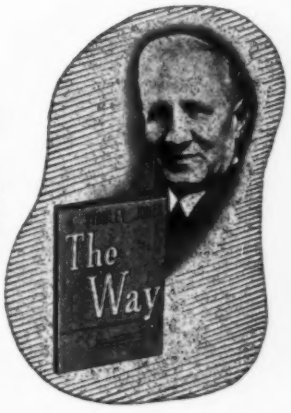


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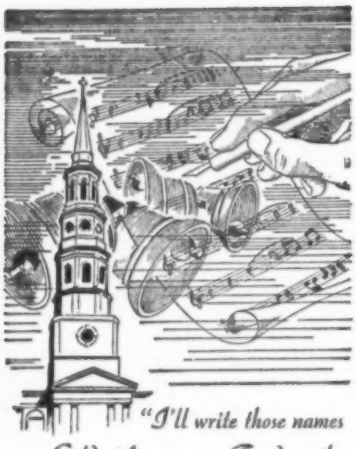

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struction. The surveys will seek to discover how children not now enrolled in religious classes may be led to join. Enrollment of 100 per cent has been obtained in some grades.

A mission to ministers was conducted by the Topeka council of churches early in October at Trinity Lutheran Church. Forty ministers took part in discussions under the leadership of pastors and evangelists who talked frankly about the task of the churches in these times and called for increased evangelistic effort.

* * *

**And So Forth**

The Country Club Christian Church of Kansas City, Mo., recently placed in its sanctuary a stained glass window as a tribute to George Hamilton Combs, pastor emeritus who served Disciple pastorates in the city for 50 years, 22 of them at Country Club. Funds for the window were provided by many small "love gifts" from the congregation. A dedicatory service will be held next month.

Congregational churches of the area are observing the centenary of the denomination's American Missionary Association. Special programs and an emphasis on missionary endeavors are a part of the celebration. At the dinner in Kansas City which opened the observance, the speaker was W. M. W. Alexander, vice-president of the Rosenwald Foundation.

The women of Friendship Baptist Church, Kansas City, recently sponsored their 13th annual interracial program. Speakers were Mrs. Una Roberts Lawrence, mission study author of the Southern Baptist Convention, and I. H. Henderson, pastor of the host church. White and Negro members of several local churches joined in the discussions. Ross E. Dillon, secretary of the city's association of Baptist churches, declares that these annual programs are bringing real progress in local race relations.

Jewish synagogues in Kansas City are conducting a drive for 175,000 pounds of foodstuffs and medical supplies for shipment to stricken Jews in Europe.

ADIEL J. MONCRIEF.

## Brazilian Youth Unite

**Evangelical Groups Adopt Principles—Professors Address Theologians**

SAO PAULO, BRAZIL, Oct. 15.—Brazil's second congress of evangelical youth met in this city in June. To it came representatives of young people's groups in the Baptist, Presbyterian, Episcopal, Methodist and Congregational churches and in the Salvation Army. Delegates were also present from the Brazil Christian Students Union. The congress adopted the following principles: (1) the ideal of spiritual unity as against sectarianism; (2) loyalty to evangelical ideals as expressed through purity of life and through opposition to any vice that might enslave the will and handicap free communion between God and man; (3) belief in the value of personal evangelism as a form of direct witnessing; (4) realization of the need to help solve social problems, refusing to countenance any exploitation of man by man; (5) acknowledgment of legally constituted authority; and (6) belief that every man should be granted human rights regardless of his race, religion, education or social standing.

* * *

**Discuss Religion, Medicine And Sociology**

Early in the summer the first congress of theology held its sessions here. It was sponsored by groups in the Presbyterian, Independent Presbyterian and Methodist seminaries. Mornings were devoted to Bible study, afternoons to lectures. Roger Bastide, well known French sociologist now at the University of São Paulo, gave a series of addresses on "Is There a Christian Sociology?" Flaminio Favero of the university's medical faculty lectured on "Theology and Endocrinology." Jose Borges dos Santos, Jr., of the Presbyterian Seminary spoke on the importance of theology.

* * *

**Praise for Brazilian Law Professor**

Paul V. Shaw, a North American on the history faculty of the University of São Paulo, recently paid tribute in a state journal to Sampaio Doria, professor of constitutional law in the university who served as minister of justice in the government of Judge Linhares which held office during the 90 days between the overthrow of the Vargas regime and the elections of December 1945. "Professor Doria helps rebuild our hopes of a common understanding," writes Dr. Shaw. "When a Brazilian like Doria speaks about democracy, every North American discovers a common ground with the Brazilians. . . . He has shown North Americans a Brazil they did not know, a deeply democratic Brazil, which is rebuilding its democratic institutions for a great future." Snr. Doria was responsible for the enactment of laws which insured really free elections.

* * *

**And So Forth**

At the General Council of the Methodist Church of Brazil, two new bishops were elected: Cyrus Basset Dawsey for the northern region and Isaias Fernandes Sucasas for the southern. Cesar Dacorso Filho was re-elected bishop for the central region. A report to the council showed that the church has gained 2,888 new members during the past four years, an 11 per cent increase over the previous four-year period.

The Legion of the Cross, a men's society in the Episcopal Church of the Crucified at Bage in the state of Rio Grande do Sul, has established three free schools and an overnight shelter for the homeless. It helps support the São Paulo Christian home and distributes medicine and clothing to the poor, and is planning to establish a "boys' town" project.

JOAO DEL NERO.

**Establish New Relief Warehouses**

Church World Service announces the establishment of two new centers for receiving relief supplies destined for overseas. They are at 1145 S. 10th St., Richmond, Calif., and at 21-21 44th Drive, Long Island City 1, N. Y. The centers replace warehouses previously located in Modesto, Calif., and Brooklyn. Other Church World Service warehouses are located at New Windsor, Md.; 236 Beacon St., Boston 16; 101 Pine St., Dayton 2, Ohio; 2247 E. Marginal Way, Seattle 4; 7110 Compton

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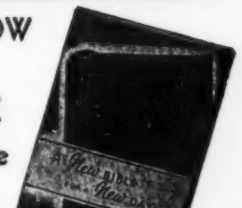

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# Observe Divorce Court in Action

**Chicago Evangelical Ministers' Group Meets with Judge to Discuss the Disintegration of the Family**

CHICAGO, Nov. 8.—In order to observe at first hand evidences of the increasing disintegration of the family, members of the local Evangelical ministers' association recently visited Judge Robson's divorce court. Afterwards, they met with the judge for discussion. He congratulated them for their interest, declaring that education in the school, church and home is desperately needed to remedy the present situation wherein one out of three marriages in the county ends in divorce. He said that he has discovered that after couples have gone so far in their differences as to come into court, there is little chance of reconciliation. Judge Robson appealed for more cooperation among churches, homes and schools to establish family foundations that will withstand modern pressures. Only 10 per cent of those who go through the divorce courts, he noted, are active in their churches.

* * *

**Kelly Machine Is Shaken, Not Broken**

The *Chicago Tribune's* building was decorated with flags on Wednesday in celebration of what the paper called "the return of America to the Americans" in Tuesday's election. Those unsympathetic with the *Tribune's* editorial viewpoint might interpret the celebration as a sign of the paper's gratification over the return of America to what it regards as the country's rightful owners. The Kelly Democratic machine was undoubtedly shaken in the contest, since the Republicans won a majority of the county offices. But the election of a Democratic county judge means that the election machinery is still in the hands of the Kelly outfit. The Republican victory was due primarily to the majority built up in the county towns; actually the Democrats carried the city by a plurality of more than 90,000. Whether the Republicans can win the mayoralty election next spring and thus unseat the machine permanently will depend upon their ability to put forward acceptable candidates, and upon how the newly elected Republicans carry out the duties for which they have been chosen.

* * *

**Conduct Prayer Vigil**

A continuous prayer vigil is in session here as part of the nation-wide program directed by Dr. Frank Laubach and sponsored by the Layman Movement for a Christian World to enlist 3,000,000 persons in a crusade for peace and spiritual power. Daytime vigils are kept in the Chicago Temple in the Loop. From 10 p. m., when the temple closes, until 6 a. m., when it opens the next day, groups carry on the program in homes and churches throughout the city. The prayers are for world order, for people struggling toward new destinies, and for increased dedication of lives to the Christian tasks of the times. Joining in sponsoring the observance here are "Camp Farthest Out," the Chicago

Christian ashram, the united Christian youth fellowship, the local church federation and a number of Christian breakfast groups.

* * *

### Michelfelder Praises Growing Lutheran Cooperation

As he sailed last week to return to his work in Europe as director of the division of material aid of the World Council of Churches, S. C. Michelfelder declared that he has been heartened during his visit to this country by the response of Americans to the needs of suffering people overseas. The division's task is to distribute relief to the most needy persons, regardless of race or creed. Lutheran World Relief is credited with having contributed 65 per cent of the clothing shipped to Germany through the Council of Relief Agencies Licensed for Operation in Germany. These shipments have been consigned to the Hilfswerk, relief agency of the Evangelical Church in Germany. In order to help in the restoration of home and small community industries, the Lutheran organization is planning to send sewing machines, shoe repair kits and miscellaneous tools to Germany. Dr. Michelfelder, who is an American Lutheran pastor, declared in an address given just before his departure that the Lutheran churches are "no longer isolated and provincial, but are working together with other denominations in a commendable manner."

* * *

### And So Forth

A poll to discover the 10 radio programs considered by church people to give the most constructive portrayal of family life will be taken during the next few months, and citations to the stations and producers responsible for those programs will be made during the observance of National Family Week next May. The committee on Christian family life of the International Council of Religious Education, the Federal Council of Churches and the United Council of Church Women are sponsoring the survey.

Six of the 15 precincts in the city which voted on local option Tuesday went dry. Several of the precincts voting border the notorious saloon-dotted stretch on 63rd street between Cottage Grove and Stony Island avenues. The community fought hard to oust the saloons, but succeeded only in part. However, 31 (about one-third) of the saloon-keepers in the area now have 30 days to close their businesses.

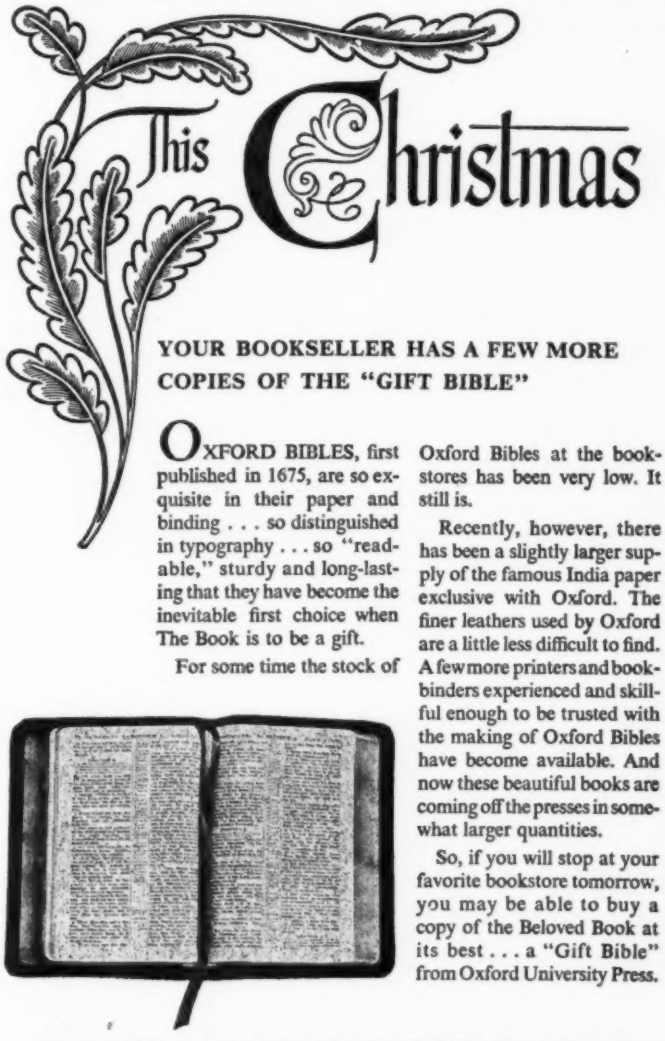
An address by Rufus M. Jones at a dinner meeting Nov. 25 will open this year's series of lectures in the Chicago Institute for Religious and Social Studies. The lectures, to be given on Monday of each week, will deal with outstanding personalities in the building of an American culture, and with intercultural relations.

A conference to consider the neglect of the chronically ill and to awaken public concern for the care of these persons is to be held at the American College of Surgeons here Dec. 3. It will be attended by physicians, hospital administrators and ministers.

CHARLES L. VENABLE.

### Plan Joint Tasks for German And American Youth

Plans are being considered for bringing groups of young American church members to Germany to work with young Germans on reconstruction projects, the *American Friend* reports. Arrangements are being made by Hayes Beall, former president of the National Council of Methodist Youth, who is now director of youth activities in the education and religious affairs branch of the military government in the American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zone. The German churches have indicated their approval of the plan, and will propose projects similar to those conducted by church work camps in this country. Mr. Beall reports that the small but active group of German Quakers in Frankfurt have already invited British and American Friends to join them in building a community center.

**Ask Supreme Court for Decision on C.O.**

The American Civil Liberties Union has petitioned the Supreme Court to decide whether conscientious objection to war must be based on a belief in God, Religious News Service reports. The union is asking the court to review an unfavorable decision handed down by a lower court in regard to a man who claimed conscientious objection to war on "humanitarian" grounds.

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"Young minister with five years' experience in United Church of Canada desires small church in or near New York or Chicago commencing July 1947. Wish to pursue post-graduate study. Excellent references." Address The Christian Century, Box 5.

## Finds Europe Fearful

### On Return from Mission, Seattle 'Y' Secretary Reports Apathy, Dread

SEATTLE, Nov. 6.—Wesley F. Rennie, general secretary of the Seattle Young Men's Christian Association, has returned after spending two months in Europe, during which time he attended the meeting of the commission on international affairs of the World Council of Churches in Cambridge and made a study of Y.M.C.A. participation in international affairs for the World's Alliance of Young Men's Christian Associations. He reports that Europe's war-ravaged millions are living in fear of a third world war. "One of the big differences between now and in 1937, when I last visited Europe, is that America is over there now and is going to stay," Mr. Rennie said in a recent interview. "That is the greatest source of hope and optimism in Europe at present. The most talked-of international issue is the tension between the U.S.S.R. and the Western world. The mood of Europe as I was able to sense it is a compound of war-weariness, a certain activism in rebuilding and in renewing the necessary effort to live, and an overhanging fear that it's no use, that disaster is impending."

* * *

**Calls China Her Own Master**

On Oct. 29 Benjamin H. Kizer, Spokane lawyer who has just returned from China where for the past two years he has served as director of the China office of UNRRA, gave the first of the series of six Walker-Ames lectures sponsored by the University of Washington on "The Far East and World Peace." Mr. Kiser denied that there is any contact between the Communists of Russia and China. He characterized the assignment of American troops in China as a "blunder" but urged that since they are there they remain until peace comes. "The warlord system has been overthrown," he said.

* * *

**Urges Unity through Diversity**

An institute on human relations was sponsored here Oct. 24-25 by American Brotherhood, in cooperation with the Seattle public schools, the civic unity committee, the council of churches and other groups. Hilda Taba, professor of education at the University of Chicago; Herbert L. Seamans, director of the commission on education organizations of American Brotherhood; Eva Schiff, youth director; and U. S. Mitchell, national vice-president of American Brotherhood, were the principal speakers. Dr. Seamans declared that psychological warfare under the surface of our society is threatening to get out of hand. "As I travel through the country," he said, "I find a typical folk attitude which maintains that this is a white Protestant society. Actually we are a nation of many peoples of diverse nationalities, races and religions. The fundamental task of American education is to teach us to recognize the diversity of our people, to accept it and to learn to understand each other."

* * *

**And So Forth**

John D. McLauchlan, former dean of St. Mark's Cathedral and one of the best known clergymen in the Pacific northwest,

## Current Feature Films

*Prepared by Independent Filmscores*

M—Mature. Y—Younger. C—Children.

**Black Angel** (Univ.) Dan Duryea, Peter Lorre. *Melodrama.* Seeking real murderer to free accused husband, wife enlists aid of victim's husband, a dipsomaniac. Plot involves bouts of d. t.'s, possibilities of crime during alcoholic amnesia. A *confusing* plot, sordid settings and people. Considerable drinking, but with purpose in plot and not shown with approval. **M**

**Courage of Lassie** (MGM) *Drama.* Stray collie is reared by girl on mountain sheep farm; he becomes lost, is inducted into army, suffers Aleutian combat, gunshot, shellshock, returns to belie former character until sympathetic appraisal gives promise of happy future. A rather maudlin, implausible story, but fresh and *entertaining,* with beautiful scenery, wild and tame animal life, in technicolor. **M, Y, C**

**Sister Kenny** (RKO) *Drama.* Career of Australian nurse who champions particular method of treating polio. A biography rendered *serious and convincing* by able, sincere cast—which is why it is *dangerous* in implication that patients the nurse treats recover use of muscles, those treated by stubborn doctors who refuse to be "converted" do not, and that her use of method is unique. **M, Y**

**Toscanini in "The Hymn to the Nations"** (Mayer-Burstyn) *Musical documentary* prepared for distribution to a freed Italy. Conveys *stirring* emotion in its close-ups of conductor during his direction of N.B.C. orchestra, Westminster choir in Verdi music, a great moment in his life. Musically exciting. **M, Y, C**

**Two Years Before the Mast** (Par.) Wm. Bendix, Howard Da Sylva, Brian Donlevy, Barry Fitzgerald, Alan Ladd. *Melodrama* may be criticized for liberties it takes with Dana novel—introduction of stock Hollywood characters to add "appeal," stressing nobility of crew and overdoing cruelty of owners of ship—but it is still a *robust,* exciting sea drama, with outstanding characterizations by unpublicized cast. **M, Y**

BEST CURRENT FILMS

*For Family:* Anna and the King of Siam, Bells of St. Mary's, Boys' Ranch, The Green Years, Henry V, Holiday in Mexico, Make Mine Music, Marie Louise, Smoky.

*For Mature Audience:* Angel on My Shoulder, Brief Encounter, Caesar and Cleopatra, Cluny Brown, Dead of Night, The Dark Mirror, The Last Chance, The Searching Wind, Somewhere in the Night, Two Sisters from Boston, The Virginian, A Walk in the Sun.

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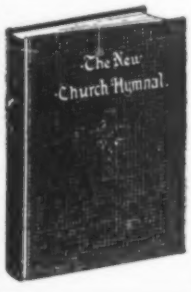

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died Oct. 23. Dean McLauchlan retired from the active ministry in 1943 after 23 years of service at St. Mark's.

Foreign students from the University of Washington are discussing "One World" in a series of 10 meetings arranged by the American Association for the United Nations. These "ambassadors-at-large" are from India, Turkey, Egypt, Norway, Peru, New Zealand, the Philippines and China.

Bert G. Mitchell, on leave from the Washington Technical Institute of the Young Men's Christian Association, is en route to Europe to do relief work for the American Friends Service Committee. His destination is Hungary, where the committee hopes to set in motion plans for giving supplementary feeding to 10,000 adolescents.

EARL DOME.

## The Church Roll

Herbert C. Lytle, Jr., assistant director of the service division of Church World Service, has left to attend the meeting of the English division of the Ecumenical Refugee Commission in London and the Methodist Central German conference in Frankfurt, Germany, Religious News Service reports. Bishop Raymond J. Wade of the Detroit Methodist area has gone to Germany to preside at the Central conference, which will appoint a successor to Bishop F. H. Otto Melle, who is resigning because of ill health.

Shirley E. Greene has been named by the Congregational Christian Council for Social Action to the newly created post of secretary for agricultural relations, Religious News Service reports. Mr. Greene will organize rural churchmen's seminars and aid in establishing joint agriculture-labor-management-church conferences.

Thomas E. Jones, for many years president of Fisk University, Negro school in Nashville, is to be inducted Nov. 23 as president of Earlham College, Quaker institution at Earlham, Ind. Dr. Jones' successor at Fisk, Charles S. Johnson, is the school's first Negro president.

Delmar L. Dyreson, army chaplain and formerly a Lutheran pastor, has been appointed associate director of the General Commission on Army and Navy Chaplains. He will edit the *Chaplain* and the *Link*, published by the commission for chaplains and service men respectively.

D. R. Sharpe, executive secretary of the Cleveland Baptist association and correspondent for The Christian Century in Cleveland, was one of three recipients of the Lasker awards made annually by the National Committee for Mental Hygiene. The others were Dr. W. Horsley Gantt of Johns Hopkins medical school and Walter Lerch, Cleveland newspaperman. The awards to Mr. Sharpe and Mr. Lerch were in recognition of their efforts to improve hospital care for mental patients in Ohio.

L. G. Abrahamson, known as the "grand old man" of the Augustana Lutheran Synod, and formerly editor of the *Augustana*, official Swedish Lutheran publication, died Nov. 3 at his home in Rock Island, Ill., at the age of 90. . . . Swan M. Erickson, Presbyterian minister who before his retirement was for 30 years director of Christian work at the Japanese government leper colony at Takamatsu, died Oct. 29 in Richmond, Va. Dr. Erickson, who was 65, had been ill for three years.


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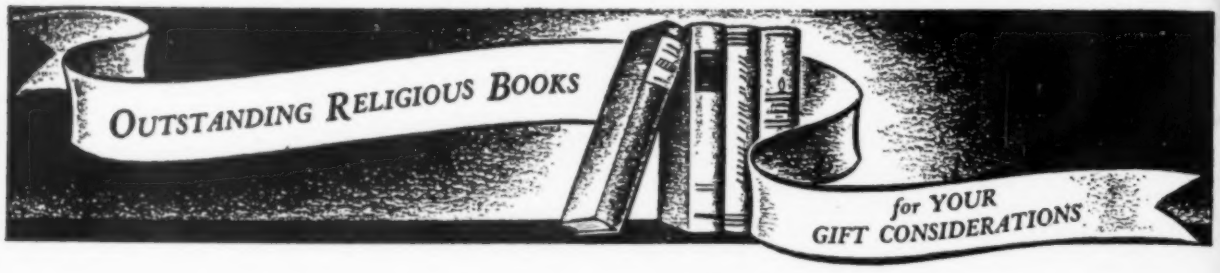

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